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D. Powell (With the left hand.)

# AUTOBIOGRAPHY

OF THE

# REV. DAVID POWELL,

A MINISTER OF THE NEW CHURCH SIGNIFIED BY THE NEW JERUSALEM IN THE APOCALYPSE.

TOGETHER WITH

## EIGHT OF HIS SERMONS.

ENTERED ACCORDING TO ACT OF CONGRESS

PHILADELPHIA:

PUBLISHED BY THE BOARD OF PUBLICATION OF THE GENERAL CONVENTION OF THE NEW CHURCH.

1856.

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EDITED BY THE REV. WM. H. BENADE.

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# PREFACE.

The first portion of this work was written, by our friend and brother, for publication in The Newchurchman, a periodical edited by the Rev. R. De Charms, at the solicitation of its editor. Circumstances having arisen to cause a change of this arrangement, it was concluded to publish it in a separate book form; and, as our esteemed brother was prevented, by the severity of his illness, from giving his personal attention to the matter, he placed the manuscript in our hands, with the request to prepare and complete it for publication.

The few alterations which we have felt authorized to make in the Autobiography and Sermons, affect only the style, and not the sense of what he has written. Our short additional record of the last years of our friend's life, was prepared from very meagre data, and is, therefore, necessarily very imperfect—especially as it was out of our power to supply a more particular notice of Mr. Powell's official career, which, as we verily believe, the church, in a future day of its existence, will acknowledge to have had an important bearing upon its highest interests.

In regard to the execution of the work, we cannot do better than to add the words of another, who has known Mr. Powell

long and intimately. He says: "It is a matter of much regret, that he put off so long, the writing of his own biography; because that which he has left us affords far too much evidence of the debility which his fell disease had produced in both his physical and mental framework, and gives a very poor idea indeed of the vigor of both his mind and his pen in his brighter and better days."

However, as the record of the life of a good man and true,—imperfect as it is,—we are well assured that this work will perform a great use. It ought to, and will, be read, pondered, and valued, even as that life itself ought to have been, and was, marked, acknowledged, and esteemed for its private excellence, and for its conspicuous manifestation of a heavenly official fervor, from the Lord, in its very useful labors co-operative in the Master's work of saving souls.

W. H. B.

# AUTOBIOGRAPHY

OF

# THE REV. DAVID POWELL.

## First General Division of my Life, from Birth to the Fifth Year of my Age.

Of this division of my life, but little can be said; notwithstanding I regard this period of man's existence of vast importance to him. For it is a formative state; and one preparatory to the second division, which is properly that of instruction, and a plane upon which it rests.

But I know of no record having been made of what occurred during this period of my life; and my own memory is not sufficient to give its history now. Hence, as I have stated, but little can now be said about it. I simply remember of having heard my parents say, that I was not a very healthy infant; for, when quite young, I had seven large boils on my head at the same time, and that all were lanced by the physician at one visit. This was surely sufficient to carry off corruption enough to make me a *healthier* child, if not a *better* boy.

By reference to the record of births in my father's Family Bible, it may be seen that I was born on the ninth day of January, A. D. 1805. The place of my nativity was in the county of Jefferson, in the state of Ohio, about two miles west of the

present city of Steubenville. This place was my constant home, until I entered upon the nineteenth year of my age.

Infancy and childhood are so helpless, that they are wholly dependant upon others. And the influence which those who have the care of infants and children, have over them, is very great. The impressions then made have much to do in forming their character in after life. When the new church comes forward in her true light, so that the importance of the good of *remains* is clearly seen, then will parents feel the greatest interest in this age. Then will they guard the young immortals with watchful care, that nothing but kind, gentle, tender and loving impressions be made on the forming mind.

On account of the dependence of this age upon others, especially upon parents, I will here refer briefly to my father and mother. To speak in general terms, few persons have been blessed with kinder and better parents than I have been. They became receivers of the heavenly doctrines of the New Jerusalem quite early in life, and remained devotedly attached to them as long as they lived on earth. I doubt not but that their early connection with the new church was beneficial to me in this first division of my life. Good impressions were then made, which the Lord preserved for my future use.

But to speak of my parents more particularly—which I do in consequence of some things which are to follow—my father and mother were very different in disposition. My father was even in temper, but my mother was quick and passionate. My father was content with his worldly circumstances and had but little ambition to accumulate more, while my mother was more restless and anxious to make money. She did not seem to have a passion for hoarding it up; but simply to have the gratification of having it pass through her hands to her family and others. Neither of my parents could endure the idea of being in debt: so they generally adopted the rule, "*Pay as you go.*"

Few men in the community were more respected than my father, and often was he called upon to fill various offices in the town in which he lived. Many times would his excellence as a worthy citizen be spoken about, at the same time with much re-

gret that he held such abominable doctrines as Swedenborgianism, as they called it. These objectionable references to his religion would only draw from him a gentle smile. This decision of character was useful to me.

My mother, in some respects, moved in another sphere. She, in her great attention to worldly matters, furnished employment and means of support to many of the poorer class in the neighborhood, and was certainly kind and liberal to them. She was highly esteemed by all, and persons with whom she dealt had entire confidence in her integrity. In the midst of all these worldly attentions, she was firmly attached to the new church. And, what is worthy of remark, my father's house was the general resort for all receivers of the new-church doctrines in the community and also from a distance. This caused a constant drain of the supplies for the table; and as my mother had to oversee this portion of the household, it gave her much to do, in this way, for the church.

In a word, the devotion of both my parents to the doctrines of the church, had a good influence over me, to strengthen me in the hour of trial. But, as it is not a biography of my father and mother I am writing, I need say no more about them here.

Although this first division of human life is, as before remarked, of undoubted importance, I am unable to say more about it in my case, as I have not the information to do so accurately. But all readers who will render themselves familiar with the writings of Swedenborg, and other writings of the new church, will clearly understand how much depends on proper attention being given to the state of infancy and childhood: and to these writings I refer my readers for that valuable information.

So here I close remarking on this first division of my life.

## The Second General Division of my Life, from the Age of Five to Twenty.

What is here given concerning this period of my life, is given from my own distinct recollection. Only a few of the most prominent events will be noticed.

The appropriate uses and duties of this age, in a true and orderly state of the church, will be the formation, developement, and infilling the mind by education and instruction, as a preparation for the responsible duties of the next general division of man's age. Hence I will speak first, briefly, of my opportunities in these respects.

As to the advantages of acquiring knowledges in school, they were quite limited. Schools were not plenty, and could with difficulty be sustained. After I was six or seven years old, I believe I never went to school in the summer season, with the exception of a part of one summer. Some weeks in the winter made up the amount of my school opportunities. A strange fact, which, for a time, seemed to operate against us, I will here relate. In one of the neighborhoods in which a school was generally kept, the leading supporters were Presbyterians and Seceders. Some of the most bigoted and influential said, that, if the Swedenborg children, as we were often called, were permitted to attend the school, they would not send their children. The result was, that we remained at home. This circumstance, with other considerations, induced my father to build a small schoolhouse in one corner of his door-yard.

In this small house, my father taught his children, during the winter season, with the children of such of the neighbors as were not prevented by too strong prejudices from sending them. My father was a very competent teacher. Hence the superior character of this little school, with other good influences which my parents exerted, caused bigotry to give way, so that, in a short time, all in the neighborhood sought the privilege of sending to this school—even those who had previously objected to the attendance of Swedenborg children, as we were generally called.

The time spent in school in the winter was generally eight to ten weeks. The winter I entered on my seventeenth year of age, I went to school one full quarter. This was the last opportunity I had of going to school. Limited as my privileges were in this respect, they were so well improved, that I was looked upon as among the best scholars in the neighborhood, that is, in the branches then commonly taught in school. But this did not

satisfy me. I soon applied myself to other branches of an English education, in which it was believed I acquitted myself with credit. But, after all, my scholastic education was limited.

During this period of my life, my religious education was not neglected. At least, it received as much attention as was common in those days. I was taught a new-church catechism, including the Lord's prayer and ten commandments. And often on sabbath evenings were all the children of the family examined in it, in connection with family worship.

In the summer of 1817, in the twelfth year of my age, I received the rite of baptism into the new church, administered by the Rev. M. M. Carll. About this time, the impression became strong upon my mind, that it would be my duty to enter the ministry of the new church and zealously preach her doctrines. This impression became so strong, that, at length, I felt it as imperative, and to resist it seemed like refusing obedience to my Divine Master. This impression I did not communicate to any one. But, from the interest I so early manifested in new-church matters, I have thought my father felt a hope, at least, that I would some day follow in his footsteps, at least so far as to become a preacher of the heavenly doctrines of the New Jerusalem. The idea of preaching these doctrines stimulated the desire of understanding them. So, young as I was, I read carefully and studied the Universal Theology of the New Church, with other of Swedenborg's works.

So far as my education and study went, this division of my life was passed in general as has been related. But, before I dismiss it, I will relate two or three other particulars.

It was said of me, by some of the family, that I was quick tempered, fiery, and rather ill-natured. I confess I could not fully see myself in such a light. Still I could see that I was quite easily irritated. Suffice to say, I regarded it as wrong. Hence I religiously and conscientiously resisted it, until I acquired the reputation of being uncommonly good natured and even in temper. But I can assure the reader that it caused me a long and painful internal struggle, to gain the victory.

Another particular I may relate, of my early trials. For a

boy, I suppose no one ever had a stronger propensity to use profane language than I had. To prevent the words coming forth, I have, I presume hundreds of times, closed my teeth together with my utmost strength. I did so because I thought it would be very wicked to break the commandment which forbids taking the name of the Lord in vain. It often seemed to me that the evil spirits would overpower me, and compel me to use some form of a profane oath, to prevent which I thought of the Lord and closed my teeth, as stated. I believe I never, with one exception, at least audibly, used what I regarded as improper language, that is, a profane oath. That exception was at a time when I felt that my brother had very greatly and quite unnecessarily outraged my feelings; and, in my haste, I called out, "O *curse* you!" But, when I cooled and reflected, bitterly did I regret that I had said so. But, if ever a person had a hard and painful struggle to endure to overcome any inclination, I am that person in the particular here related.

I would not have the reader suppose these were the only forms of evil I had to contend with, even in boyhood. There were others; but I only give these as mere illustrations.

Early in the spring that I entered upon the eighteenth year of my age, I went to learn the trade of tanning. My reasons for so doing, when I felt so strongly that it was my duty to preach, I will state more fully in another place. Here I will only say, that I thought tanning was a money-making business, and that, if I preached, it would be necessary that I should sustain myself and live respectably in society.

One event, connected with my leaving home to learn a trade, was so useful to me through life, that I will here relate it. When I started from home, my father accompanied me a short distance, to impart to his son some most wholesome advice. He warned me of the dangers to which I would be exposed, as a youth going into a town to live. The place was Wheeling, in the state of Virginia. One particular request, among others, was, that I should never close my eyes to sleep for the night without devoutly repeating the Lord's prayer. This instruction from my father, during a short walk, made a deep impression on my mind.

Perhaps it became more permanent, as it was the last privilege of the kind I ever enjoyed; for, the next time I saw him, he was prostrate upon a bed of sickness, from which he never recovered. I loved my father devotedly: hence every word of instruction from him, at the time of which I am speaking, was as precious as an apple of gold. After nearly half a mile's walk, we parted; and, when he turned his back, tears streamed from my eyes. My feelings I cannot describe. I lifted up my youthful soul in prayer to the Lord Jesus Christ, as best I could, to guide and sustain me. I endeavored to obey my father and follow his instruction. I made it my settled practice before going to sleep. We had to work extremely hard. If, through great fatigue, I fell asleep without praying the Lord's prayer, my sleep was apt to be disturbed with unpleasant dreams. As soon as I would wake, the cause would rush into my mind, and as quickly would I lift up my soul to the Lord Jesus Christ in that divine prayer, and would generally find relief. The devout use of that prayer daily, I believe, was of the utmost spiritual importance to me.

I had worked but a few months at my trade when my father was taken into the spiritual world. It was determined, shortly afterwards, that I should return to Steubenville and work at my trade there. This I did the ensuing winter. Soon after my return, I was appointed lay-reader to the little society that met for worship, once in two weeks, in the small school-house, built by my father partly for that purpose. This office I held as long as I remained in the bounds of the society, and endeavored faithfully to discharge its duties, in taking the lead in the worship and reading the sermons.

Thus was this second division of my life passed.

## Third General Division of Man's Life, from the Twentieth to the Sixtieth Year.

This general division of my life was entered with much anxiety of feeling. Several considerations combined to cause this. I was still most firmly impressed that it was my duty to preach.

And, as my father before me had filled the ministerial office without receiving any pecuniary support, I felt that it would be my duty to do the same. In fact, I had some how imbibed the idea that it was wrong for a minister to receive any thing to sustain him while preaching. Hence my first object was to accumulate property, so that I might have means to support myself. For this purpose I had learned the tanning business.

But two great drawbacks stood in the way of my pursuing the business at which I had worked. One was a tetterous affection on my hands; another a want of means to start in business; for I had little or no means with which to commence. These conditions pressed heavily on my mind. My father left a large and excellent farm in a good state of cultivation, with plenty on it, and unencumbered by debt, when he died. But, by common consent, it was left in the management of my mother, to support and enable her to bring up my younger brothers and sisters. In fact, the family was large, and what property my father left was needed for their support. Hence I had very little to expect from that quarter. In time, however, I received my share of the estate; but the amount was small, when divided among so many.

I made my home at my mother's for a time after I was twenty years of age; but, on some accounts, it was not very pleasant. This fact, with some other considerations, not particularly necessary to mention, inclined me to seek another home. At the same time, the impression was quite firmly made on my mind, that the married life, where the marriage is judiciously made, was more favorable for accumulating money than the single life. And to make money honestly, that I might preach, seemed to be uppermost in my mind. Hence, as I desired a change in my situation, I began seriously to think of marriage, young as I was. My twenty-first year I spent teaching school, as the best I could do to improve myself and to increase my limited means. At the close of this year, I was married to a young lady, a daughter of one of the most respectable farmers of the county. But, like myself, though her father was in easy circumstances for the country, and for people then living in that part of the

West, she was blessed with a goodly number of brothers and sisters. She was one, and the second in age, of ten children, all then living; and I one, and fifth in age, of twelve children. So, at the time of our marriage, she received but little worldly goods, and never much. It might be said, in truth, that, by our marriage, we increased each other greatly in our *stock* of *relatives*, if we did not much increase our *stock* in *trade*, as the means of temporal living. One thing is quite certain, and that is, that we did not take each other for the amount of money either had; for, if we had done so, we would have met the fate that all who marry (or rather come together) for money, ought always to meet, *disappointment*. So the truth on this point speaks right out and tells the reader that we commenced our married life with but little worldly means; and, if we never had much, we have the consoling reflection, that we did not uselessly squander an earthly fortune left us by others. Still we always had the *necessaries*, and, perhaps I might add, the *comforts* of life. And, in this early life of limited means, I was taught a lesson of new-church truth, that perhaps no other condition would have taught me. That truth will be pointed out in another place. Here I will only say, it pressed home to me the conviction, that "*Dominus providebit.*"

I always abhorred the principle and the practice of contracting marriage for money; and when I have heard persons, as is often done, alluding to "*dimes*" as a consideration in such matters, it has only aroused a feeling of disgust. In this particular, I acted according to my professed conviction of right, however much I may have erred in other matters of equal importance. I now allude to the fact, that the young lady, now my wife, was brought up, in the strictest sect of Calvinism, a Seceder. She, however, was not a member, and, at the time of our marriage, was quite skeptical as to the truth of her parents' religion, or the church of her birth.

But the new-church doctrine of marriage of persons of different religions, is so important, that I feel constrained to introduce an extract here from the Arcana Cœlestia. "The case herein is

this: they who are born within the church, and from infancy have been imbued with the principles of the truth of the church, ought not to enter into marriages with those who are out of the church, and in consequence have been imbued with such things as are not of the church: the reason is, because there is no conjunction between them in the spiritual world; for every one in that world, is consociated according to good and the truth thence derived: and, since there is no conjunction between such in the spiritual world, neither ought there to be any conjunction in the earth; for marriages, regarded in themselves, are conjunctions of minds (*animi*) and of minds (*mentes*), the spiritual life of which (*minds*) is derived from the truths and goods of faith and charity. On this account, marriages on earth between those who are of a different religion, are also accounted in heaven as heinous; and especially between those who are of the church with those who are out of the church." (A. C. 8998.) This doctrine I firmly believe is true, and ought to be religiously observed. For conjugial love is the crown of all loves, and, in the divine providence of the Lord, is the purest love in the church. And hence the welfare of the church will require the strictest attention to be paid in forming the marriage relation.

In the case of my first marriage, two general conditions of the church may be alluded to. 1st. There were but very few young people attached to the new church; and often only one family residing in a place, and not another within a hundred miles. This early situation of things—much my own—was unfavorable to forming marriages *in* the church. 2nd. Among the first receivers of the heavenly doctrines of the new church, the writings of Swedenborg were scarce; and but few were taught much beyond the most general fundamental doctrines of the church. But few—as in my case—ever saw the extract given above from the Arcana Cœlestia, or were early instructed in its doctrine, before entering into marriage, the most important relation of life. Hence marriages often took place contrary to the doctrine of the above extract. But now these conditions are giving way. In the latter particular, it is true, the practice is yet defective enough. It has to be admitted, that what true marriage is, is

too little taught to the youth of the new church, and too little pressed home. But, it is to be hoped, the church will soon awaken to the importance of this subject. Not intending to write an essay on marriage, I need not dwell on that point here. Suffice to say, that, in my own case, although I did not act according to the teaching of the extract alluded to, the two conditions above mentioned were the principal cause. It was to me, in a great measure, the error of ignorance. And most certain it is, that the Lord, in mercy, led me in a wonderful manner. In this particular, as in all others, the goodness of his providence was made manifest.

It may be well, however, to state, as the mention of a fact, that, for the first six years of our married life, my wife manifested no disposition to favor the doctrines of the new church. This was a source of heartfelt regret. It was so, no doubt, to both of us; and I know I often felt it keenly. Nothing but mutual forbearance, patience, and a determination to do the best we could, enabled us to get along comfortably together. To this, I may add, that she was a woman of excellent and strong mind, well informed for the day, and of most strictly honest and virtuous principles. I endeavored to be governed by the same. But, after about six years, she began to read the writings of Swedenborg with interest. This was to me a most welcome fact. The first favorable opportunity, after reading for some time, she received the rite of baptism into the new church, at the hand of the Rev. R. De Charms, and continued an orderly and affectionate member ever after. And I have the strongest reason to believe she is now, and will remain to be, an angel of the new angelic heaven. This union with the church gave me the utmost satisfaction in view of our children; for I had become awakened to the importance of religious harmony between parents for the benefit of the offspring. Who can well imagine the deleterious effects of parental dissentions in religious matters on the minds of children? This alone should cause persons of different religions to pause well before contracting marriage. But I will not pursue this point any farther here; for the leading object of my narrative is to state, for the reader's benefit, the operations of

my life in coming into the ministry of the new church, and while discharging the sacred duties of that office.

I have stated the impression I was under as to the duty of a minister's supporting himself while preaching, as my father had done; and, for this purpose, I had learned the trade of tanning: also the difficulty of following that business—tetterous hands, &c. When this was discovered, I was induced to cast about in mind for some other pursuit in life. My father had been taken into the spiritual world, and I was thus deprived of the benefit of his wise counsel.

At this juncture, a warm friend of my father's, an attorney at law, (Gen. S——,) applied to me to enter his office as a student at law, offering me a rare opportunity, and holding out strong inducements, for me to do so, by offering me a profitable partnership, so soon as I could be admitted to practice. The General was a popular man, and had an extensive practice. Few, certainly, ever had fairer offers, in this respect, than I had. And, being fired with a desire to make money that I might preach, it at first made some impression on my mind. But, when I undertook to harmonize the practice of the law with the sacred duties of the ministerial office, I was unable to do it. And, being determined not to engage in any office or employment that would in itself be inconsistent with the ministerial office, and viewing the law in this light, I determined not to accept my kind friend's liberal offer. He urged my acceptance, until, at length, in a good humored way, but rather more than half in earnest, I was induced to quote to him two lines of a stanza I had learned, which, I told him, always came into my mind, when I thought of becoming a lawyer:

> "If I'm a lawyer, I must lie and cheat;
> For an honest lawyer will get no bread to eat."

My mind was now made up, that I would not study and practise law.

I next turned my attention in the direction of medicine, and went so far as partly to engage with a physician to study with him. In fact, I read one volume on anatomy with him. His

health, however, failed him, so as to cause him to quit practice. And, not feeling much inclination or adaptation to the practice of medicine, and seeing no flattering prospect of rapid accumulation of wealth by it, I easily gave up this study at this time.

Now all that took place in reference to the study of law and medicine, occurred before my marriage, whilst I was engaged in teaching school and studying as well as I could.

Immediately after my marriage, I resolved to make a trial of my trade, and see what could be done. Accordingly, a site for the purpose was fixed upon, on part of the homestead farm. Early in the spring, I commenced in earnest to sink my vats and erect suitable buildings. What little funds I could command and borrow, were invested in stock. Being anxious to push the business forward as rapidly as possible, I commenced working in my stock before I was prepared for grinding bark to make liquor for handling my leather in. I did this upon the positive assurance of the carpenter that he would have the mill in readiness for me when I wanted to use it. I need not detail particulars too minutely. Suffice it to say, that the carpenter disappointed me—Saturday night came—and no mill was ready. The result was, my hides and skins were so damaged, that I never realized over first cost out of the leather made of them. All my labor was lost, and other inconveniences, resulting from the loss, were added to my embarrassments.

About four years of my time were spent in this place and business, in zealous efforts to make money: but, strange to tell, every effort proved ineffectual. Loss, sickness and death succeeded each other; and all combined prevented any accumulation of money. During this period, our first child, a sweet little boy of a year old, was taken from us into the spiritual world.

At the close of this period, I could not see that my worldly preparation for preaching was any more advanced than at the beginning; while the conviction that it was my duty to preach, not only remained as strong as ever, but had, if possible, even grown stronger. This fact pressed heavily upon my mind. These four years were indeed a severe school to my natural man, but not yet sufficiently so to correct me of the error, as I

now most firmly believe, into which I had fallen. It is true, I did not then see it, as it has since been rationally manifested to my mind; and I now believe I was thus permitted by Divine Providence to pursue my course in freedom and in accordance with what appeared to me to be reason, and *not to succeed*, as the only way of bringing me to look at the truth, and to do it, in rational light. I have every reason for believing so.

Loss, sickness and death have been alluded to as the combined cause which prevented success in the accumulation of money. Such things were indeed our lot, and seemed to be the cause of want of success. But still, when closely looked into, their amount does not appear to be sufficient to have produced the effect. By this I mean, that the natural drawbacks do not seem sufficient to have entirely overcome the efforts of honesty, industry, frugality and sobriety; for all these, I feel persuaded, were exercised. May it not in truth be said, that I had imbibed an error in reference to the duty of a minister in the new church and of his support, and that I was attempting to carry out that error in my life in the church. This was not orderly. So, upon the principle laid down in the A. C. 5703, "The Lord is order itself;" hence, "where he is present, there is order; and, where order is, there he is present;" my efforts could not have the divine blessing of the Lord's presence. For my *principles* were disorderly, though my external life might be upright and honest. Had I succeeded, I now believe, I should have been in great danger of being confirmed in a very great, if not a fatal error, and, so far as my influence extended, should have infested our beloved church with the same. But the Lord, in mercy, did not permit it. And how greatly does my heart now rejoice, that, by his kind providence, he led me by a way that I knew not of, though, at the time, it caused me so much mental anxiety and suffering! And, being fully and rationally convinced of my mistake, I do now hereby most solemnly protest against my youthful error.

Having failed to accumulate any amount of wealth by tanning where I was first located, and not having any legal title to the property on which we lived,—it belonging to my father's estate,

—we determined to change our location in the spring of 1830, and try fortune in another part of the state. In accordance with this determination, we moved to the town of Springborough, in the county of Warren. The first intention was to enter into partnership with a relative of mine, and erect another tannery. Property for this purpose was purchased and the work commenced. But, soon after this arrangement, or about the time of it, an elderly quaker gentleman purchased the adjoining property for a private family residence. Not liking the smell of a tanyard so near him, he very earnestly and urgently protested against it. At length, we yielded to his entreaty—he purchasing our property at a small advance, and paying a trifle for our trouble and disappointment.

This summer was spent without doing much. In the fall of the same year, I commenced teaching school again, which I continued to do for more than two years. But the income from this source was small, and not likely soon to place me in the desired and aimed at condition for preaching, which was constantly pressing upon me as an imperative duty. After teaching something more than a year, I became a partner in a mercantile establishment, in the village in which we resided. The nature of the copartnership which I formed was, that I was to be the entire owner of the iron and hardware department, and my partner of the dry goods and groceries. One clerk was employed between us, which, with my personal attention mornings and evenings, enabled me to continue my school as before. This connection was continued nearly a year; but, after expenses were paid, I found I was not making any thing. I did not blame either my partner or clerk; for I have reason to believe both were naturally honest men.

Within the first year of my storekeeping enterprise, an offer was made me to purchase out my stock in trade, which I gladly accepted, and which was, in fact, the most profitable sale I had yet made. I was offered the Cincinnati wholesale price for what I had, to which was added one half the carriage from Cincinnati to Springborough. This offer was an advance upon what I had paid; for I had purchased of the iron manufacturers in Pitts-

burgh at prices considerably lower than those articles brought in Cincinnati. By this arrangement I not only advanced my very small amount of cash a little, but got clear of a business that had not proven profitable to me.

I was again out of business—except my school, which I continued to teach until about the middle of the summer of 1833. My school, at this time, was in the country, about one mile and a half south-east of the village. This distance in pleasant weather, I always walked, thus gaining a favorable season for meditation and reflection. During these morning and evening walks, while alone, my passing life was constantly before me. The very little advance I had made towards the worldly preparation for preaching I had erected in my mind and set out to make, harassed me much. I had been married between seven and eight years. I had labored hard to gain honestly something of the world, but almost nothing had been gained. I had virtually "toiled all the night, and had taken nothing"—doubtless because I had not "cast the net on the right side of the ship." I had very often devoutly prayed to the Lord, that, if preaching was not my use, I might be delivered from the strong impression I was under that it was; but, if it was my use, that the door might open to me to enter into it in an orderly way. Very often indeed, in prayer, did I offer up the verse of the poet:

"If I am right, thy grace impart
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way."

It mattered not how *often*, or how *earnestly*, I prayed to be delivered from the impression that it was my duty to preach, no deliverance came; but, if possible, it grew stronger and stronger. Indeed, I became greatly puzzled to know what to do. New-churchmen are often called Swedenborgians, and have been supposed by many persons to be partly if not wholly crazy. Had persons known what was passing in my mind, they might almost have charged insanity upon me, so intense were my feelings on the matter. Often have I wept bitterly at my situation. All my efforts to accumulate but a moderate fortune, for the purpose

proposed, had thus far failed. I could really see myself no nearer the preparation marked out for preaching, than I was seven or eight years earlier in my life; while some of my warm friends had invited me to enter the ministry, and even urged me to do it. But this invitation I always declined, without ever assigning the reason; although I might intimate that I thought of doing so some day. Such was my situation at this period of my life. Words fail me to describe the intense anxiety and agony of soul which I then endured.

Things remarkable in tales of fiction often commence somewhat on this wise: "On a beautiful morning in the month of May, with not a cloud to obstruct the light blue sky—not a breeze to disturb the stillness of the rapidly expanding leaves, just clothing afresh in living green the recently chilled and winter-stricken forest—filled with the sweet, shrill and joyous music of the feathered songsters as its rightful inhabitants." But, dear reader, such too may be the opening of a tale of *truth*—of *living reality*, and of its conscious development to the writer's soul, however long it may have been preparing there in the unerring leadings of a merciful and wise Providence, or however gradual may have been its maturing *after* its development commenced. For it was on just such a morning as alluded to, in the same month, and surrounded as briefly described, that the train of thought I am about to relate took place.

We had taken our frugal morning meal early, as was our custom; and, the portion of domestic turns falling to me to do having been attended to, I left my cheerful little family for my daily labors in the country school room. The road thither passed by well tilled fields and pleasant groves, the beauty of which was well calculated to awaken gratitude, in the passer by, to the Author of the Universe. It was a place and time suitably adapted to thoughtful meditation. I was thus engaged. As I moved along, I fell into thoughts, which daily visited me, about my pecuniary condition and my solemn duty to preach. As often as this theme had arrested my attention and caused me to meditate, never before did it press more heavily upon me. I became so absorbed in the subject, that times and spaces passed

unobserved. I had felt distressed in mind before in reference to the matter, but never more keenly than this morning. I had prayed often, but never more deeply, inwardly and sincerely than now. I felt truly at a loss to know what was best to do. I had for years, as I then thought, been endeavoring to look to the Lord that I might be led by his kind providence; but, as I can now see, it was only looking to and asking the Lord to confirm me in *my own plans*—to establish me in my own errors. For I had fixed in my mind, that I must *first* obtain a *respectable* sum of money, and *then* preach. I had never examined the matter to see whether *this* was the true position or not. I simply adopted it as the proper course, because my father was so circumstanced, and did so, before me. But the fact should not be overlooked, that, in my father's day, there were but few isolated receivers of new-church doctrines, and no societies to sustain ministers in the orderly and efficient discharge of their official duties. But the *principle*, as I now firmly believe, is a *false one*, that the minister should sustain himself by secular employment, whilst engaged in performing his sacred duties; and hence the Lord, in mercy, did not permit me to be confirmed in the error. In desiring to be led of the Lord, I had not asked to see whether the principle I was endeavoring to practise, was correct or not; and, if correct, that I might be led to see it; and, when seen to be not correct, to abandon it. No, in all my desires, prayers, meditations, I had not *that* particular once called in question, as possibly wrong. But, during the morning above alluded to, almost in the agony of despair, I suppose I felt more like yielding myself entirely to the leadings of Divine Providence than I had ever done before. I do not, when now writing, recollect what I thought distinctly about my plan of obtaining money first. I, however, remember vividly, that I was brought into a state bordering on despair of being able to accomplish it, and of being exceedingly perplexed to know what was best to do. I still felt like putting trust in the Lord. While in this state of intense anxiety, and sometime before reaching the school house, the divine language of the Word was brought up to my mind, "I have been young, and [now] am old; yet have I not seen the

righteous forsaken, nor his seed begging bread." (Ps. xxxvii, 25.) This passage came as though an audible voice had spoken it. The impression was so strong, that I unconsciously stopped still in the road. I stood for a moment in silent amazement and the profoundest meditation. I seemed to myself to inquire, What is this I hear? While thus standing and thinking, the divine words of our Saviour recurred to me, with a most solemn and impressive force, "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (Matt., vi, 33.)

I soon resumed my walk to the school house, reflecting on these passages of Scripture. For aught I know, my duties as a teacher were this day as faithfully attended to as on any other day. But I remember very well that these passages were constantly in my mind that day. And, during my walk home in the evening, they formed the pleasing subject of my meditation. The more I reflected upon these truths of the Holy Word, the more my mind inclined to give up the idea of obtaining wealth before I would commence preaching. I continued reflecting upon and digesting the thoughts suggested by the above passages of Scripture, and completed my engagement in school about the time of the following harvest. This took place in the summer of 1833. The school being closed, it was concluded that the vacation should be spent in visiting our relatives in Steubenville—the place of my nativity—and its vicinity. Some time in August, we set out on this journey—met with a cordial welcome, and every thing passed off very pleasantly.

Where we had been living for over three years preceding,—in the village of S.,—there was no new-church society, a want much felt. During this visit, we met, not only our new-church relatives, but also the other receivers who belonged to the little society which had clustered round my father, to which he had preached, and for which I had acted several years as lay-reader. Renewed contact with this sphere, added fresh fuel to the flame already burning in my bosom. It became quite manifest to me that my mind had, for sometime past, been undergoing a change in reference to my pecuniary preparation for preaching. I had,

in fact, under the influences of the passages of the Word already frequently alluded to, about abandoned that idea; and was now seriously meditating on my other qualifications and preparations. When I turned my thoughts in this direction, I felt greater drawbacks than I had supposed, while thinking so much about worldly accumulation. I felt keenly the defect of my limited education, and dreaded the idea of dishonoring in any respect so holy an office. But, above all, the thought of standing up before the people as the representative of the Lord, struck me with the greatest dread. Limited and imperfect as my information was at this time, I had read sufficient to know that the doctrines of the new church distinctly taught that ministers do represent the Lord by virtue of the priestly principle. (A. C. 3670.) For *me* to undertake to represent the Lord, was truly most embarrassing. I still felt desirous, if the will of Divine Providence should favor, to be delivered from my preaching impression; but no deliverance came. Although I felt a shrinking from the awful responsibility of so sacred an office, still my strong feeling of duty urged me to accept it. I could, in fact, see no way to escape, and still retain in my bosom an approving conscience.

Up to this time, persons who could only look on my outside, might have been justified in calling me both *poor* and *stingy*. For so anxious was I to increase my funds, that I did little or nothing, by means of money, for the support of the church. I would not even purchase the few books I needed to read, but depended upon borrowing, and felt decidedly too poor to support a new-church periodical. But this course I was permitted to pursue, I now believe, as the most suitable way of teaching me a salutary lesson—of teaching me that it is more blessed to give than to receive; and that, what measure a man metes, the same is measured to him again; and that to *do good* for the sake of use, never impoverishes the doer. I was by degrees taught greater confidence in the Lord—that, by making a *little cake first* to the Lord's prophet Elijah, "the barrel of meal wasted not, neither did the cruise of oil fail, according to the word of the Lord which he spake by the hand of Elijah." For, during all the time that I was thus saving of my little sum of money, I

was only able to earn from $150.00 to $250.00 per annum; or from $13.00 to $22.00 per month; and to find myself and family out of that. But the youthful reader may be told, that that sum was about equal then to double the same sum twenty-five years afterwards. In some localities, I suppose such would be the case. Still, that sum was very small, considering the magnitude of the use performed, and the labor required—instructing and educating the rising generation. An average salary for a teacher then was, about $15.00 per month, or $180.00 a year. Let the fact just stated be kept in mind.

During the visit just alluded to, commencing in August, 1833, while in Steubenville, at the house of a brother, I was very pressingly solicited to open a select school in that place. After mature deliberation, I was induced to accede to this proposition. For the truth is, I had, by means of the severe trials of mind through which I had passed, given up the idea of accumulating money before I would preach. I had now, in an humble attempt to look to and confide in the Lord, determined to submit the matter of my preaching to the decision of my brethren. If they said that I was qualified—that my religious character was sufficiently good, and my services were needed, I would hesitate no longer to enter upon the duties of that sacred office. And this I resolved to do at the next annual meeting of the Western New Church Convention, which was to take place the ensuing year. In the mean time, I determined to apply myself to the study of the doctrines of the church, as closely as the arduous duties of my school would allow. I also resolved to purchase any book I might need, support the new-church periodical then published in this country, and give of my small means for any other use that might be required.

With these changed views, and these determinations, I opened my school during the month of September. At first, I had only about a dozen pupils; and some of them of but very little promise, either of profit to me, or credit to themselves. However, I resolved to do my duty by them, to the best of my ability. In doing so, I soon had the satisfaction, not only of feeling that I had done right, but of seeing my school increase rapidly in num-

bers and respectability. For, in about three months from the time I commenced, I had about seventy children placed under my care, and many of them from the most respectable and influential families of the place.

I was urged by many, and yielded to their solicitation, to open an evening school for young men and apprentice boys. The income from my two schools, during the first winter, amounted to about seventy-five dollars per month, and within the first year to over five hundred dollars. This was at least twice as much as I had ever earned in any one year before, and formed a wonderful contrast with the meagre salaries which I had before realized. It is hardly necessary to say that this came to me as a powerful argument in favor of the conclusions to which I had come, and the resolves I had made in reference to my preaching, and to demonstrate that the Lord's words quoted above are true. And it may be well to say, that I appropriated, in various ways, including the expenses incurred by attending the convention, about fifty dollars for the support of the church. For several years afterwards I spent not less than fifty dollars a year for church purposes, besides preaching without receiving any thing in return for my support. My determination was kept; for, at the next annual meeting of the Western Convention, which I attended, I preached my first sermon, presented the application for my license to preach, signed by the requisite number of receivers, which was accepted, and the license granted by a unanimous vote. While I felt that I was doing right, I also felt my responsibility greatly increased. I felt more than I can express in words.

But no one who may read the statement I am making, need suppose that the trials through which I had passed, up to the time I was authorised to preach,—severe as they were,—relieved me from sore temptations and painful struggles afterwards. Such a supposition would only lead into a mistake. For this third period of man's existence has the difficulties of a *forty years*' wilderness journey to endure. He who sets out on his spiritual journey, in this period, to the heavenly Canaan, will find evils after evils arise, which he must shun, as so many sins against God, if he would not perish by the way. For it is only little by

little that the inhabitants of the land can be driven out, so that it may not be overrun by wild beasts, multiplying against it.

I will here relate an incident that took place on my way to the convention, at which my license was granted. On my way thither, I passed through Columbus, Ohio; called on an intelligent and most excellent new-church brother (J. M. E.), and spent several hours with him. During our conversation, the subject of my preaching was mentioned. This dear friend expressed some surprise that I should run the risk of losing my recently collected school, by venturing to teach the heavenly doctrines of the new dispensation. My reply was, in substance, that I had deliberated before I acted, and that I had arrived at the conclusions to which I had come through too long and painful a process now to turn back. And further, that, if the pupils of my school were taken from me on that account, they might go; my determination being, as far as possible, to follow the indications of Divine Providence in the matter.

Other friends, at times, expressed similar fears. At length, to some of them I said, that, if I proved faithful to my trust, and should then be so reduced as to be compelled to till the hillside with a *splinter* of wood, instead of an iron hoe, to raise potatoes, on which to live, and had but a little salt to season them with, I should look upon the extremity as necessary, in the leadings of Divine Providence, for my own, or some one else's, spiritual good. Bitter as would be the cup of such poverty to my natural man, yet my confidence was so strong, that the Lord knows best what is for *man's good*, that I felt it must be taken. But oh how thankful I, and those for whom it was my duty to provide, should be, that our Heavenly Father's kindness never permitted, nor required, such an extremity at our hands! All that has been needful for us, we have received.

In my understanding, at least, I acknowledged and doctrinally believed that the Holy Divine Word is true. In the same way, I claimed to receive and believe the theological teachings of Emanuel Swedenborg. I felt the desire that these truths might so enter my will as to become the animating principles of my life. In their light, I endeavored to ground the strong confidence I

have expressed above. Our author teaches, in A. C. 5449, "that the truths of the church, without conjunction by good with the interior man, regard nothing for an end but gain, by whomsoever they are possessed; but, when they are conjoined by good with the interior man, they then regard for an end essential good and truth—thus the church, the Lord's kingdom, and the Lord himself; and, when they regard these things for an end, then also a sufficiency of gain is allotted them, according to the Lord's words in Matt., 'Seek ye first the kingdom of God and his justice, and all these things shall be added unto you.'" (vi, 33.) This conjunction I ardently desired, and earnestly sought after, and is what I meant by saying, if I only proved faithful to my trust. The doctrine of this extract from the A. C., I would frequently refer to, and often read, as the ground of my trust and confidence in the Lord.

I have mentioned above the prosperous condition of my school, and the fears entertained on the part of some of my friends, that I might lose it, if I undertook to preach. I returned from the convention, which granted my license, to resume the duties of my school, with the determinations which have already been alluded to. I mention here, with my kind advice to all my readers to do the same, that my usual custom was, before engaging in school exercises, to offer up to my Heavenly Father my private, solemn and most devout prayer of heart, to have my understanding suitably enlightened,—to have complete government over myself,—so that I might be able to do justice to every child committed to my care, and do for them what would best promote their eternal, as well as their temporal good. To carry out the spirit of this prayer, in practical life, in a large school of promiscuous children,—most of them careless and unconcerned,—many of them sadly neglected at home and permitted to run wild in the streets,—I found to be no easy task. And, if any conscientious man wishes to be tried, let him take a school, as things were at the time of which I am now speaking, in a river town or city, and I venture the opinion that he will not be disappointed. But the Lord, in mercy, wonderfully sustained and brought me through.

My kind but timorous friends were mistaken about the effect of my preaching upon my school; it did not take my pupils from me. And I record it here, not from any feelings of egotism, but as the simple statement of an unvarnished fact, that I became one of the most popular teachers in the city. This reputation I retained as long as I continued in the profession. I never found any loss for children to occupy all my desks, numbering from sixty to eighty.

This fact furnishes an argument to show the folly, the selfish blindness, or ignorance, of those who bury their religion, through fear of losing worldly advantage. Let a Newchurchman live the *charity* of his religion in his office, business or employment, and he may then *live* the *piety* without fear of losing any thing, even in the eyes of the world. But, even if he did lose some little worldly advantage, how could that loss compare with his spiritual gain? Not even as a grain of sand by the sea-side to the mighty ocean itself.

Soon after the matter of my preaching was settled, as has been related,—finding ourselves in possession of a small fund, which was continually increasing from the income of my school, —we deemed it advisable to fix ourselves in a little home that might be called our own. The plan proposed also embraced a school room, to avoid the inconvenience of renting. But, I confess, the leading motive with me was, not so much the inconvenience of renting, as what I supposed would be the convenience of a place in which to hold our meetings. I soon purchased two vacant lots, which it was concluded would answer the purpose. One fronted on Market Street, in the western part of the town, the other on a street but little improved, just back of the front one. On the front street, we erected a comfortable little brick dwelling, for family use; and, on the other one, a small frame building, professedly for the use of the school, but, as I have said, designed also for a meeting place. We were aided in meeting these expenses by receiving from my mother something of my father's estate. When we took possession of these buildings, humble as they were, I had never felt so encouraged in my life. The school room would seat about seventy-five or eighty pupils, and the places were all taken at once.

Not long afterwards, I determined to commence preaching there. Few, however, besides my own relatives and friends, attended my preaching. I only occupied the house for that purpose once in two weeks, usually preaching in the country the other sabbath. My country appointments, except at my mother's, were often well attended. In town, I thought our place of meeting was too obscure and humble; but other things may have been the cause of the thin attendance.

In about a year, or a little more, after commencing to teach and preach in the new school house, objections began to be raised as to the location of my school; it is considered too far out, and not near enough the centre of the town. At length, I was induced to move my school down town to the large basement room of the Episcopal Church. I hesitated but little to do so, as there was so little interest taken in my preaching where we were. I soon found a purchaser for my school house, who converted it into a weave-shop, and filled it with looms.

Our meetings in town now became private, being held in our little private parlor, but attended much as formerly. The basement of the Episcopal Church was occupied by me two years, or over; when it was objected to, on account of its want of light, and of its supposed dampness, it being about half its depth below the surface of the earth. Whether their ideas were well founded, or not, it matters not; people supposed they were, and it was no easy task to remove them. This brought me to the determination to change my location again, and build another school house *for the same purposes* which I had in view in building the first. We resolved, in making this change, to look well to the suitableness of the location, and to erect a *decent* building. Where we had first purchased was in the manufacturing district of the place, and business at this time being good, we readily found a purchaser for our property. This being disposed of, we were ready to purchase again. We were soon suited; for an excellent lot for the purpose was met with on Fifth Street, near Market Street, and at a fair price. And, what to me was desirable, it had an eastern front. It was purchased at once, and workmen soon engaged to put another story on the house already on the lot, for dwelling purposes and others to erect a

new, large and commodious school house, that, when completed, would seat, quite comfortably, over two hundred persons. This building, for the school, cost us about eight hundred dollars. I say *for the school*, as it was in part for that purpose, although my chief object was to have a place for public worship.

A few months found us in our new home, and in our new school house. Very soon after this, it was determined to try public preaching in this new place. My school was most promising; but my preaching here was but little more encouraging than it had been in the other house. To me, this seemed very strange; for I felt that I was called to preach, and that I now was obeying that call. I had caused to be erected, at my own expense, a comfortable house, paid for the fuel to warm it in the winter, paid for keeping it in order for our sunday meetings, and preached gratuitously. I would toil all day in my large school, and sometimes sit up till after midnight to study and write my sermon—which, after all, but few came to hear. Any one who may have been in a similar situation, will know something of my feelings. Why is it so? I would ask myself. Have I been mistaken? Is my call to preach, after all, really not from the Lord? This apparent indifference manifested in regard to my preaching, I felt as a sore trial to my natural man. Still I had an approving conscience, for I had an *inward* conviction that it was my duty to preach.

And the divine words of Our Saviour "A prophet is not without honor, save in his own country, and in his own house," (Matt., xiii, 57,) would often afford me comfort, and serve to encourage me to press forward, perform my duty, and trust in the Lord. For, during school vacations, I was generally invited to perform some little missionary service, which called me some distance from home. And it was observed, that, on all such occasions, the meetings were numerously attended, and the discourses almost always appeared to be well received, excepting on the part of those, who, being attracted to the place by the novelty of hearing what they were pleased to term, a "*Swedenborg preacher*," were strongly attached to the dogmas of the old theology. The fact of such attention and apparent success,

tended greatly to "Strengthen the weak hands, and confirm the feeble knees." (Isa., xxxv, 3.) The refreshings of these short missionating tours were something like the oases in an arid desert.

The school continued prosperous until early in the spring of 1838, although my preaching at home appeared to make but little impression. At the time here mentioned, I had a partner in the school, T. A. P., Esq., an excellent man, and one to whom I felt warmly attached. He was *then* a zealous member of the methodist church. We, of course, had many religious conversations, but always with mutual forbearance and in much kindness. With pleasure I record the fact here, that he is now, and has for years been, an orderly and devoted receiver of the doctrines of the new church.

But to return to the spring of 1838. At this time, fresh trials came upon me, wisely guided in Divine Providence, no doubt, for my spiritual good. Early one morning, just as I was about going to open the school, feeling thirsty, I took a moderate drink of cold water from a neighboring well. In a few minutes, I felt a coldness and a weight like a lump of lead in the pit of the stomach. That I was poisoned was quickly suggested to me. I felt considerably uneasy, and my family was greatly alarmed. But how could I be poisoned, was the question. The only supposition was, that the well had been poisoned, and that perhaps I was the first victim. Our family physician was called immediately, and the case examined by him, which resulted in his decision that I was not poisoned. He commenced his course of treatment, but, so rapid was the progress of disease, that, long before midnight, I was completely delirious. A speedy resort to phlebotomy gave me partial relief, and brought me to a flighty consciousness. The best medical (allopathic) treatment then available, the most attentive and kindest nursing on the part of my family and friends, under the concurring blessing of Divine Providence, so far restored me to health, that I was able to be out in about ten days. My sickness was an obstruction of the gall duct, caused by the formation of *biliary calculi*, and was extremely painful.

Another change was now before us. For our family physician, a man eminent in his profession at the time, and a consulting physician, both expressed it as their deliberately formed opinion, that, if I continued to confine myself as much, and labor as hard, as I had been doing for the few previous years—*teaching* and *preaching*—I should induce on myself a permanently seated disease, especially of the liver, from which I could not recover. Their advice was, either to give up my school or preaching, at once. This advice I determined to follow. Then came the struggle as to which it should be. I loved to *teach children* as well as to *preach* to a congregation mostly of adults. I had a wife and several young and helpless children to provide for; had never received any temporal support in return for my preaching, and had never looked to that *use* as any means of pecuniary aid to my family. To give it up *now*, I felt would be doing like what our Saviour alludes to, where he says, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke, ix, 62.) I felt it would be looking back, and *going* back, an idea I could not entertain. Although I loved my school, and derived from it a very comfortable support, it was soon decided that it should be abandoned. Consequently, the partnership with my dear friend, T. A. P., Esq., was dissolved, to take effect from the first of April, which was only two or three weeks distant. Our dwelling house and school house were rented to him, that he might continue the school without interruption.

What was now to be done, was the next question. It may be well to say, before recording the new openings of Divine Providence to us, that the study of the Word and the writings of the church had caused a great change in my mind on many points. I was now fully and rationally convinced, that true order in the new church required that the minister should be qualified, set apart, and devoted to the uses of his office, and should receive an adequate pecuniary support to sustain him in it. Although I did not exactly think so once, the light of the Word and the writings of the church, enabled me to see it in quite clear light. And years of study since, have only served to show me more

and more of the reason of its order and necessity. The truth is, while preaching in my own school house, as I have stated, the conclusion was formed that want of true external order in the church, or rather the society at S—, was quite as much the cause of failure, as the want of a prophet's honor in his own country. The minister not only earned his own pecuniary support, but sustained all the expenses of the society for the support of public worship. All, the most of them did, was to give a kind of complimentary attendance on the meetings. It cost them nothing, and the privilege was valued accordingly. The old adage could be applied: "*Come easy, go easy;*" or, "*Come light, go light.*" The principle of the Divine Word was not, at least formally, acknowledged in our worship: "*Freely ye have received, freely give;*" and, "*The laborer is worthy of his meat.*" And no attempt was made to reduce it to practice. And, if the apostolic instruction be true—"To remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive"—this blessing could, at most, be claimed only on one side.

I do not mean, however, to be understood, that there was any thing intentionally wrong on either part or with any one; I only regard the error, to which I have alluded, as a kind of constitutional defect, in which we had grown up, and sometimes, like physical disease, thrown off or overcome with much difficulty. For I am free to say, that some among the few of the society stood ready to render such pecuniary aid to the church as they thought it required. But I do not think there was a rational understanding of the true law which should govern in such matters. With some, at least, I have no doubt it is better understood now. The want of *acknowledging* the correct principle, and of acting out that principle as far as possible in our external organization and life, was the chief cause of not succeeding better. So I now believe. For there was no true representative ultimate of order, into which an influx from the Lord through the *new heavens* could flow, as seed sown in good ground, so as to take root downwards and bear fruit upwards—"*that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.*" (Isa., lxi, 3.)

The doctrines of the new church teach, "It is to be observed, that there is a church in the heavens as well as on earth; for there also is the Word; there are temples also, and sermons delivered in them, and ministerial and priestly offices; for all angels were once men, and their departure out of the world was only a continuation of their life; therefore they are also perfected in love and wisdom, every one according to the degree of the affection of truth and good which he took with him out of the world. . . . . The reason why a church cannot subsist in the heavens, unless there is a church on earth in conjunction with it, is, because heaven, where angels are, and the church, where men are, act as one, like the internal and external in man; and the internal in man cannot subsist in its state, unless an external be conjoined with it; for an internal without an external, is like a house without a foundation; or like seed upon the ground and not in the ground; thus like any thing without a root; in a word, like a cause without an effect, in which it may exist." (Ap. Rev. 533.)

But some of our readers may wonder why we introduce such matter here, not seeing any connection it has with our biography. It has a connection with it. Hence our answer is, that a great change had gradually taken place in our minds, from a study of the Word and the writings of the church, in reference to the order of the church, the ministerial office, and the support of the ministry. And as a change was now to take place in our pursuits of life, we have thought proper to connect the other change with it, and briefly allude to the authority and grounds of that change.

From the extract just given, and to which very many of similar import might be added, it may be seen how necessary it is for the church on earth to be in conjunction with the church in heaven, that *they may* "*act as one.*" Hence there should be just such order and forms in the church on earth as there is in heaven, so far as things on earth can be like things in heaven. On earth, they should not be *different*, or in *opposition* to what they are in heaven, or they cannot "act as one." Hence the great utility and necessity there is to observe strictly the law of

representation in making provision for all public divine worship: because such law of representation is part and parcel of that very universal divine law of correspondence between the soul and body of creation, by which, not only the internal and the external of the church, or in general spiritual and natural things, are made to act as one, but the latter are produced or exist from the former, and the former subsist in the latter.

But here we will only speak of the preacher, or priest, and of his support. He, too, should be in the church on earth like the priest in heaven, that he may "act as one" with him. We mean, by this, that both should come into and act in the same function in harmony, *by virtue of the priestly office*, however different the personal state of the one on earth may be from the one in heaven. For "all priests, whosoever they are, and of whatsoever quality they may be, represent the Lord, *by virtue of the priestly principle. . . . The priestly function is holy*, whatsoever may be the nature and quality of the person who ministers therein." (See A. C. 3670.) The *office*, then, makes the priest, and not merely his *personal* quality. Hence his *official* acts in the church on earth should be so done as to act as one with the priestly ministrations in heaven; and therefore should be done *representatively*, *significatively*, or *correspondently*. And the *office*, and the person ministering in it, should be regarded in the church on earth as the same are regarded in the church in heaven, so far as the distinctive natures of the two worlds will admit.

In the work entitled Heaven and Hell, we have a chapter "Concerning Divine Worship in Heaven," in which may be found this passage: "All the preachers are appointed by the Lord, *and derive the gift of preaching from their divine appointment; nor are any others allowed to teach in the temples of heaven.*" Just so it should be in the church on earth.

Should it be asked, Who shall appoint preachers in the church on earth? We answer,—as things should be done in the church of the natural world, as they are done in the church of the spiritual world, that is, in the body of the church as in the soul of the church, so far as the distinctive natures of the two worlds

will admit, and as in this lower world, or on the earth, things are in "the ultimates of divine order," "which ultimate things that are called things natural," (Ap. Rev. 148,) "consist of" those "representatives and significatives" in which "all power resides," and by which, therefore, "the Lord redeems and saves men from himself in ultimates," (Ap. Ex. 31,) so that, while the Lord appoints the preachers actually in heaven, he must needs, now he has ascended far above the heavens, appoint them only *representatively* on earth,—*the clergy*, as the Lord's now extant earthly representatives, should do it. And as in heaven they "derive the gift of preaching from their divine appointment," so on earth, "because they are to teach doctrine from the Word concerning the Lord," they should derive that gift from being "*inaugurated* by the promise of the holy spirit, and by the *representation* of its translation," (Can., ch. 4–7,) or, as it is elsewhere authoritatively taught us, they should derive it from the Lord mediately by "their *ordination* to the ministry," (U. T. 146,) in the *representative* ceremony of "the imposition of hands." (D. L. W. 220.)

And when ecclesiastical matters are permitted by the laity to be attended to according to the instruction from heaven, given in the little work "The New Jerusalem and Its Heavenly Doctrines," in the chapter "Of Ecclesiastical and Civil Government," that "Governors appointed over those things amongst men which relate to heaven, or ecclesiastical affairs, are called priests, and their office is called priesthood," (314, see whole chapter,) they will be better attended to than they have been or are now. Mistakes may occur, errors may be committed; but they will not be likely to be of a serious nature, and will not be so difficult to correct. So we now believe.

Then, as there should be ministers in the church, they should be supported by the church. In heaven, the law of support for every individual, preacher and all, is, that no one is "influenced by the love of gain for the sake of his maintenance, because all the necessaries of life are given them freely; their habitations, their clothes, and their food." (H. and H. 393.) "All things whatsoever which the angels possess, they hold as gifts from the

Lord, and they are supplied with every thing they need." (H. and H. 190.)

Now this law of maintenance in heaven, where all is spiritual, where times and spaces do not exist, as they do on earth, is the same when applied to preachers as when applied to others. So it should be in the church on earth, that both may act together as one. The law which applies to the support of every member of society, applies to the preacher. By this we mean, that each active useful member of the community, receives his support from the community to which he performs his use. For instance, the physician receives his support from the community for the use he performs by means of his medical skill and service. So the merchant, the mechanic, the laborer, and, indeed, every office, business and employment, *is sustained by the community which receives the uses.* And why should not the preacher? We believe he should. He should be sustained in his spiritual use to the community, according to the law that all should be sustained according to the use they perform. In this way the preacher would not be *paid* for his preaching, as by a civil contract, but he would receive of the free-will offerings according to his use. He would not be treated, as is often the case, by persons providing first not only for their necessities, but the gratification of all luxuries, and then, if they *felt* that they had anything to spare, would give a little of the leavings to the preacher, instead of making an offering *first* to the Lord, of the first fruits of harvest, &c.

It is perhaps time I should return to the main thread of my narrative; for I have said enough to let the reader know the great change the study of the Word and the writings of Swedenborg had made on my mind in reference to church order and the ministry. I will however add, that my confidence in the Lord is so strong that I would go now much farther in the application of the principle I have mentioned, than I would have gone at the period when the change of which I am about to speak took place. I am strongly inclined to believe that quite a small society, with even moderate means, by adopting true order in the matter, rationally understood, and acting together as one man, could

support a minister in the discharge of the uses of his office. To do so, spiritual things should be placed above natural things, the kingdom of heaven should be sought *first*. In a word, a right estimate should be put upon temporal possessions; all worldly accumulations should be regarded for their use, and applied to use; and the first and highest use to which they should look should be suitable and orderly provision for spiritual, heavenly life. Let this be the case, and then let each member of the society, on each returning Sabbath, cast into the treasury of the Lord according to ability, in humble acknowledgment of the Lord, and of the divine truth, that all good, temporal as well as spiritual, comes from Him. Then let the minister receive the free-will offerings in the same spirit; so that the Lord may be really in the midst, and thus be made the all and in all of his church on earth, as well as of his church in heaven. Let even a small society select a true, humble, orderly minister—let the members live the new-church doctrines in a life of charity in their offices, business, or employments, through the week, and then do on Sunday as we have mentioned above, and we venture to say they would be sustained by the Lord, and would exert an influence in attracting good gentile minds to them, that the church has no where yet experienced.

In the spring of 1838, when I gave up my school, there was, I believe, but one society of the new church in the entire West that felt able to support a minister, and that one at Cincinnati. Individuals and small societies were disposed to do what they *thought* they could in the old way, to support the church and sustain missionary preaching. So, when I let go my school, I saw no prospect of forming any connection with any society as its minister. I weighed anchor in this respect, and let my ship put to sea, confiding in the Captain at the helm, and cast my bark upon the stream of Divine Providence, in hopes of reaching the port of heaven in safety. Although many severe gales have been experienced on the voyage, the skill and attention of the Commander has never been doubted, and thus far the vessel has been, I trust, kept steadily in its course.

Soon after the separation from my school, the door was opened

in the divine providence for a temporary engagement which appeared to accomplish some use. We had a brother-in-law and sister, with a family of several children, residing in Marshall County, Virginia. Two of their neighbors, old acquaintances and warm friends of mine also, united with my brother in desiring me to come and instruct their children for a time. This invitation was at once accepted, as it gave an opportunity for enjoying wholesome country air, and at the same time afforded the privilege of much outdoor exercise. The salary, exclusive of house rent, and other privileges, offered by them, was between $425 and $500 a year. The arrangements being completed, we reached the place, early in April, and took up our residence amongst them. Teaching commenced about the first of May. What a contrast it formed!—ten or twelve quiet children in the country to the one hundred and forty noisy creatures just left in the city.

It is hardly necessary to say, that a warm attachment soon grew up among us all—parents and children. My brother-in-law and family were ardently attached to the new church, but my other two friends, Messrs. P. and W. S., once had some knowledge of our doctrines, but had fallen in with the principles of Robert Owen and Fanny Wright. On this account, their children had but little veneration for religious matters. The eldest son of W. P. told me, after I had been there about a year, that, when we first came, his intention was to spend his Sundays, while attending school, in building a pleasure sleigh for the ensuing winter.

Soon after our arrival amongst them, we commenced holding private meetings for worship, every Sabbath. We would meet at our house one Sunday, and at the house of my brother-in-law the next. Our friends, seeing us pass to and fro every Sunday, were soon led to inquire after the object of such meeting. They were told that we met together for religious worship. The request was at once made on their part, that our meetings should be made public, which request was cordially granted. I now commenced preaching regularly to all who felt disposed to attend, and had the satisfaction of seeing the house filled every Sunday. In fact, it was the only regular preaching on the bottom for

some miles around; and those who attended appeared to be so well satisfied, that they soon began to call it *our* meeting. We were very soon invited to hold our meeting in a brick schoolhouse, that stood not far off on the adjoining farm. But, to prevent confining myself too closely, as our meetings became public, I would consent to preach only once in two weeks. This I continued to do as long as I remained in the vicinity, which was about eighteen months. And I have every reason to believe that an important use was accomplished amongst them,—especially to the young,—not only to those who were my day pupils, but also to others. For, I believe, most of them became settled believers in the truths of christianity, and warmly attached to those truths as taught in the doctrines of the new church, called the New Jerusalem.

Illustrative of the change which took place, from the time I commenced preaching, until I left, it may be mentioned, as an interesting fact, that the youth who had intended to spend his Sundays in sleigh making, became so much engaged in our meetings, and had such high respect for me, that he never struck a stroke on Sunday; and I believe the sleigh was never made. And to this fact may be added, that he became, not only a devoted receiver of our doctrines, but a full and consistent member of the church. Others may have done the same, but unknown to me. Although my old friends, Mr. P. and Mr. S., I believe, never came fully into the new church, yet I am persuaded, that they saw and acknowledged more truth there than in all other forms of religion besides. I have often visited their locality since leaving them, and have always found them the same kind-hearted friends.

Having completed my engagement in Marshall Co., Va., in the fall of 1839, another change had to be made. By this time, my health was completely restored, and I felt, so far as my physical ability was concerned, capable of performing much labor. Still I had no wish to resume the duties of a large school and of preaching at the same time. It is true my preaching seemed to be much better appreciated and sought after. I had preached frequently in Wheeling, Va., and the friends there appeared desirous to have

my services amongst them. At this juncture of time several distinct propositions were made us, some of which, would have interfered very much with my ministerial duties, and might have taken me out of the ministry altogether. The first offer made, was a bonus of thirty acres of ground, as an inducement to have me establish permanently a high school in the neighborhood in which I had been for the last eighteen months. Other inducements were held out to me to accept the offer, such as a loan of money for twenty years at six per cent, to enable me to put up the necessary buildings for such a school. This offer was certainly a most liberal one, but I declined accepting it, for several reasons. I will only mention two, either of which was sufficient to decide the matter. The first and principal one was, that it would interfere too much with my ministerial duties, as I now viewed the uses of that sacred office. The other reason was, the location, though a most beautiful one, was in a slave state.

I was next offered a situation as a partner in a wholesale and retail shoe store in the city of Wheeling. My good friend, Mr. P., offered to furnish all the capital necessary to purchase the first stock in trade, and give us his personal attention until we got fairly under way. His eldest son, a noble hearted youth, of about nineteen years of age, the one who never made the sleigh on Sunday, was proposed as my partner. His father's capital and his services, were to be balanced simply by my attention to business. We were then to be equal sharers in the profits of the concern. It was supposed, by my friend who made the offer, that my part of the profit, would be at least two thousand dollars, after defraying all necessary expenses. Now, to reject so liberal an offer,—made by so warm hearted a friend,—required something of a struggle.

At the same time that the offer just considered was made me, another situation was tendered me, by a very dear new-church friend in Wheeling. I was invited by him to take charge of a select school, numbering twenty-five pupils, and no more; for which I was to receive a compensation of seven hundred and fifty dollars per annum. This friend agreed to pay that amount, and assume the charge of making the collections himself, and

thus relieve me from all such trouble and responsibility. At this time, there were a few families residing in Wheeling belonging to the New Church, who were desirous of having new-church preaching, and were willing to contribute according to their abilities for that use. It was suggested that I should preach on Sunday, and receive these contributions in addition to the above seven hundred and fifty dollars. But, according to this proposition, the school was to be made the primary use, and the preaching the secondary. This by no means satisfied my views or feelings—believing, as I did, that I was called of the Lord to preach, and feeling determined, if possible, to make preaching my primary use, and, if it were necessary to attend to any thing else, to make this only secondary and subsidiary. Inquiry was now made as to how much money the families of the New Church were paying, or should pay, to schools for the education of their children; and, if I remember correctly, it was about three hundred dollars a year. It was also ascertained that about two hundred, or two hundred and fifty dollars, could be contributed for the support of preaching. As they had expressed a desire to have my ministerial services amongst them, it was proposed to them, that, if they would make the uses of the ministry primary and the school secondary, I would settle amongst them. I was willing to take the contribution mentioned, and to instruct their children through the week for what they were paying to other schools for the same service. But some of the influential families objected, on the ground that our support would be too limited; and they urged upon me to accept the seven hundred and fifty dollars. To settle the matter, it was agreed to refer it to the Rev. R. De C., in whom we all had entire confidence, and who was soon to be in the city. If he said I ought to take the school and preach for them, I would do it. He came; and, while there, the matter was laid before him. He gave it as his opinion, that, under all the circumstances of the case, it was not my duty, and would not be best, that I should do it. He would have sanctioned the other proposition—to preach and teach their children through the week—as a secondary and temporary arrangement. But one of the most wealthy and influential families was afraid to

enter into such arrangement, lest our support should not be adequate. Hence both projects were abandoned.

I was now offered a salary of five hundred dollars a year, if I would superintend one of the public schools in Steubenville. But this, too, I declined, as it would interfere too much with my ministerial duties, which I felt called to perform. Some may suppose that, in rejecting all these liberal offers, I acted unwisely. This may be so, so far as worldly gain was concerned, but in no other respect. I had long since rejected all idea of accumulation as an end, having tried it so many years, only to experience painful disappointment. I trust I was now only seeking to know my duty, that I might perform it. I was still ready to hear any offer that might be made. Brother De Charms, while with us in Wheeling, told me that he had received a letter from B. G. F., Esq., of Ithaca, N. Y., in which the desire was expressed, to have a competent minister to officiate for them, at Danby, Ithaca, and other places in the vicinity. He at once suggested it as just the place for me. I believe he wrote to Mr. F. on the subject, and also soon after met him in the city of New York. The result was, that I soon received a letter from the gentleman alluded to, containing an offer for me to come and preach for them, at a salary of five hundred dollars a year.

Before arranging to visit them, I received a second letter, stating that possibly they had over estimated their ability to raise five hundred dollars; but the amount should not fall short of four hundred; and should reach five, if possible. My reply was, that the difference between five hundred and four hundred, did not weigh the value of a straw, in my mind, in determining my course. For, if I were adapted to their wants, the Lord would sustain me in the discharge of my duties.

This invitation I accepted upon this condition, namely, that I should first visit them; and then, if, on becoming mutually acquainted, they should still desire the proposed connection, the matter might be definitely arranged This condition was readily acceded to on their part. Things being thus arranged, I set out to visit them about the first of October, leaving my family behind.

I met with a cordial reception, and all appeared glad to have me with them. I remained there about six weeks, preaching every Sunday, and occasionally through the week. I preached at Danby, Ithaca, and Spencer. The result was a unanimous invitation to become their preacher. On my part, feeling satisfied with the honest sincerity of the people, I accepted their invitation. About the middle of November, I left them to return for my family. My course of travel was by way of Buffalo, and Lake Erie, to Ohio. I arrived in Buffalo, about four o'clock in the morning, and put up at the largest hotel in the place. The room assigned me to take a morning nap, while waiting for the boat to start to Cleaveland, was one the farthest removed from the basement story. This gave me, for a short time, quite an elevated position in the world. When I left my bed in the morning, dressed myself, and prepared for leaving, I concluded to take a peep out of the window to see how things looked, as I had arrived there in the night. For the first time, I saw Lake Erie. The sight was not just as pleasant as I could have desired under the circumstances, as I expected that day to cross the lake to Cleaveland. The sky was filled with stormy clouds, and the lake threw up her angry billows. The scene in itself was truly grand; but the thought of encountering such huge waves, was not agreeable. After breakfast, in company with many other travellers, I took passage on a steam boat for Cleaveland. But the lake was so rough, that the captain would not venture to leave port that day. The next morning, it was little or no better; but, as another boat declared she would leave that day, and as it was getting so late in the season, in order to avoid losing his passengers, our captain determined to go too, if the other boat ventured, rough as the lake was, assuring his passengers that his vessel was stronger than the one that offered him competition. I know that almost any steam-boat captain would say the same of the boat he was commanding; but, from the best information we could gather in the city, we had strong reason to believe that what he said was true. The consequence was, that we all stuck to his vessel. Sure enough, before noon that day, the other vessel made a move, and our captain, true to his

word, started along. We found the lake rough, but got along through the day very well; but, as night approached, the storm grew more furious. In the evening, the other vessel made the harbor of Ashtabula. Our captain at first tried to do the same, but failed; declaring that there was not water enough on the bar to carry his vessel safely over. He had to tack about, and put out into the lake again.

The storm had by this time become quite furious; but, as the wind blew off shore, the captain did not apprehend much danger, since he could run his vessel along hugging the shore, as he termed it; which was, keeping within three or four miles of the shore. The vessel was run in this way until about midnight, when, suddenly, the direction of the storm changed, now blowing almost directly in to shore; and, with this change, its fury also increased. It became now most terriffic indeed. So far as I could tell, the passengers generally thought the vessel must be lost; and I do not wonder they thought so, from the manner in which she labored under the working of the machinery, and the beating of the waves. When this sudden change took place, we were but a few miles from the harbor of Fairport, being in sight of the light house. But the captain, in order to save the vessel, if possible, directed his course almost straight out into the lake, so as to avoid drifting on the rocks near shore. For a time, the boat did not seem to move forward at all, on account of the head winds, although all the steam possible was applied. After struggling in this way until about four o'clock in the morning, he ventured to direct his course towards the harbor of Fairport, which we reached in safety; although the captain said, that we came within an inch of being wrecked on the pier.

The reader must bear with me, while I go back and relate some things that took place on the passage between Buffalo and Fairport. I was told that there were about fifty steerage passengers, and most of them pretty lively. In the cabin, we had not so many. Through the day, nothing very unusual occurred. The movement of the stomachs gave indication that the plenty of good things on the captain's table, would not that day be much diminished. Unexpectedly to myself, I entirely escaped

sea sickness; in which good fortune, I believe, I was alone among my fellow passengers. Late in the afternoon, I fell into conversation with a gentleman, whom I found to be an open, free spoken man, who appeared to be a zealous member of the methodist church. He expressed much regret at the wickedness among the steerage passengers; and took especial exception to their fiddling and dancing. I told him that, if they did nothing worse than engage in music and dancing, to pass away the time, I thought it was not so very bad. But he said they were also drinking and swearing. I replied that that was bad, and I regretted that people would indulge in such vices. In this particular we agreed. The subject was here dropped for the time. When the storm became so furious as to cause a general fear that all on board would be lost, the scene in the steerage was changed—so my methodist friend, in another interview, informed me. Instead of the mirthfulness of the day, they were now engaged in what appeared to be devout prayer and supplication for mercy. I am not certain, but I believe the friend alluded to, was aiding them all he could. He appeared to rejoice greatly at the happy conversions, as he called them, that he witnessed among the passengers. I told him, in substance, that it was but the effect of fear, and that it did not enter into the spiritual quality of the men, and that he had better wait until we arrived in port, if Divine Providence should favor such event. Our arrival there would be apt to decide how far these supposed conversions were real. The man appeared to regret that I had so little confidence in his new-made converts. Among the cabin passengers every thing remained very quiet. Of all that took births in the gentleman's cabin, I was the only one that was able to leave his birth with safety, on account of sea sickness. For the last four hours of the storm, I watched our condition, as well as I could; and heard and answered, as far as possible, the many inquiries of my fellow passengers. I was asked very often, if I thought there was any prospect of reaching the harbor. I would have to answer that I hoped so, but could tell little or nothing about it; that, if it were the will of Divine Providence, we should reach there; if not, we ought to feel resigned to the

divine will. My being able to watch the storm, and at the same time remain calm, not manifesting any signs of fear,—for I could not really say that I thought we should be lost,—I believe, had a great effect in calming the fears of my fellow passengers. For they manifested no great excitement, although the impression had been made that we were in the most imminent danger.

As before stated, we reached Fairport in the morning. And now for our steerage passengers. As soon as the vessel was safely in port, they went ashore, leaving their suddenly got religion where they supposed they had found it, in the steerage of a Lake Erie steam boat. For they departed cursing and swearing, declaring that they would walk all the way by land, sooner than go again on the d—d lake. In leaving the boat, they reminded me of a flock of frightened sheep following their leader. And, when they reached the hotel, (for the hotels were all open for our reception,) they at once engaged in as much drinking and swearing, as I supposed they had done in the steerage the day before their supposed conversion. I did not get to see my religious friend after this escape, to ask him what he thought of his new-made converts.

This event gave a clear practical illustration of the falsity of the doctrine of instantaneous conversion. Swedenborg says, "That a belief in momentaneous salvation from immediate mercy is taken from the natural state of man. Secondly, that such a belief proceeds from ignorance of his spiritual state, which is totally different from his natural state." (D. P. 338) And all who are acquainted with the doctrines of the New Church understand clearly, why it is so. But here we will leave the events of the boat.

From Fairport, I proceeded home in the stage, nothing unusual occurring on the route. At home, I found my family sick; This, together with the lateness of the season, rendered it entirely impracticable to move the family to Danby that fall. We had of course to remain until the opening of navigation, the following spring. We remained that winter at my mother's, and I taught the school in their district.

About the first of May, 1840, we set out for Danby, and, in

due time, safely reached our point of destination. Here we remained four years. By arrangement, I generally preached on Sunday mornings, and in the afternoons or evenings of the same day, either in the temple at Danby, or at Ithaca, Spencer and Willseysville; occasionally, also, elsewhere. This arrangement was frequently interrupted by my having to preach in other places.

As it will not be particularly interesting, or instructive, to narrate many particulars of our four years' sojourn at Danby, I shall pass them by, only noticing a very few of the most prominent. The only unusual thing that took place, during my stay in Danby, was the occurrence of a methodist protracted meeting, held in the new-church temple. They labored with their usual noise, every evening, for nearly two weeks; but, as it appeared to be labor in vain, a single question, asked them one evening, seemed to be sufficient to close their meeting. The evening of the close, they remarked, in substance, that the present might be the last opportunity the audience would have of hearing christian prayers offered up for them. At a proper time, I arose and asked them, if they meant, by that expression, to insinuate, that the prayers offered up in our regular sabbath worship, were not christian prayers. This question evidently produced considerable embarrassment and confusion, followed by a rather lame attempt to explain that they did not exactly mean that. Suffice to say, they, of their own account, discontinued their meetings.

At Spencer, our meetings were at first well attended; but, so soon as it was ascertained that they were to be continued regularly, the attendance fell off. For quite a length of time, we only numbered, in our meetings, about twenty-five persons; occasionally reaching perhaps fifty. Our brethren were much discouraged at this state of things, regretting that I should come and preach to so few. They were told not to feel so, as we met to worship the Lord, and not the people. "That the race is not to the swift, nor the battle to the strong." And that the "day of small things" should not be despised. Our meetings were continued, and gradually gained such accessions, that they were at length as numerously attended as that of any denomination of

the old church, in the place, on ordinary occasions. We found that, after Spencer was made a regular place of preaching, there was a combination on the part of those opposed to us, to "starve us out;" but this they were unable to do, as they had not control of heavenly nourishment. At Willseysville, things did not go quite so smoothly; but the following extract of a letter, written to the acting committee of the Central Convention, at the time, may speak for that place now:

"In reference to Willseysville, I cannot give the precise information which I have in reference to Danby. The external surface there has not been permitted to remain entirely unruffled. As storms are succeeded by calms, it sometimes happens that long calms are followed by storms. Something of this has been the case in Willseysville. That my brief narrative may be the better understood, I will state the regulations among the citizens there for preaching in that place. Not long since, a meeting-house was erected, designated a baptist house, (close communion,) with the express stipulation that it was to be open and free for all *christian* denominations, when not occupied by the regular meetings of the Baptists. Being thus provided with a place of meeting, it was mutually arranged that the baptist elder should preach each alternate Sabbath twice, and that the intervening Sabbath should be occupied by the methodist minister and myself, each preaching one sermon. This arrangement had been adhered to more than a year, and, to some considerable extent, the same persons had been attending the different kinds of preaching, when the storm above alluded to commenced. About as many persons generally attended one as the other. But this state of things was not permitted to continue. Early in the spring, the Baptists took alarm, and set to work to reform things. The result of this the sequel will show. They commenced a protracted (alias distracted) meeting. The minister accused his own brethren severely. He said—that some of them had committed awful deeds, but did not state what those deeds were—that they were frozen into one solid iceberg, (and your readers may like to know that all this happened in a very cold night,)—and that the devil had been among them for the last year, &c. This last was the first wordy shot directed at me. The hitherto apparently warm sky and smooth surface began now to be troubled, but not in me, nor yet in the true friends of the new church. The black clouds* were soon seen collecting for the pending storm, until some half dozen were mingled together in the general commotion. As storms are frequently attended with thunder, so this one was—but not heavenly thunder. Out

* Baptist ministers, in their falsifications of the letter of the Word. (See Ap. Rev. 24, 642, latter part of the nos.)

of one of these prominent clouds (Elder ———) proceeded a great rumbling noise, a mighty gush of wind, without *lightning* or *raining* in a good sense. The storm raged long and loud. I shall not attempt to describe it. Suffice to say, much of it was sent forth upon the new church, and aimed directly at me. Elder ——— descended, if indeed descend he could, to low and scurrilous epithets: such as agent of the devil, devil's pedlar, &c. Indeed, I should regard many of his expressions as a desecration of the sacred desk. The result, however, is all that it is particularly necessary to give. A great majority of the people, and for miles round, were disgusted at the attack upon me and the new church. And very many who were, and perhaps will, remain opposed to the doctrines of the new church, were equally opposed to the conduct of the Baptists towards us. We have had, as is supposed illegally, the doors of the meeting-house closed against us. Against the Methodists also, but perhaps not intentionally in their case. And, when some of the baptist leaders were asked, if they were going to shut me out of the house, they replied, in substance, Yes, and banish him from Willseysville. But do not be alarmed, my brethren; this latter design on their part has not taken place. I continue, unless called from home, to preach once in two weeks at Willseysville, though not in the meeting-house. We meet in a school-house. So do the Methodists. And, since this attack upon us, our meetings have been much better attended, while the meetings of the Baptists have greatly diminished. I trust I do not say it boastingly, but only to show the effects of such unprovoked, unjust and uncalled for attacks as this was, and I believe generally considered to be, that at least twice as many attend our meetings as attend the meetings of the Baptists. How long this may continue, or what good may finally result from it, is known to the Lord alone; and with him I am content to leave it."

Not long after our settlement in Tompkins County, New York, a new door was opened to me, by means of which I could have access to the public mind. In this county, teachers' institutes had their origin, under the very efficient county superintendant, J. S. Denman, Esq. For some cause or other, I received the first appointment as lecturer, on common school education, for the town in which we lived; and, at the same time, was appointed a member of the board of instructors and lecturers to the institute. The great object of the institute was to offer information to teachers, in regard to the best methods of teaching and governing their schools. Two sessions a year were held, continuing from two to three weeks each, in the fall and spring. The number usually in attendance, was from one hundred to two

hundred and fifty teachers, besides many visitors. And a more engaged, harmonious, and interested company of persons, I never saw assembled on any occasion. They all appeared anxious to secure the end for which they were called together. This fact was truly encouraging to the superintendant and the board of instructors. My position in the board, which I held, as long as I remained in the county, brought me into contact with very many persons, whom otherwise I should probably never have seen. The result was, that I was invited to different parts of the county, first to lecture on common school education, and then to preach. In this way, I knew of a number who became interested in the doctrines of the New Church; but, whether they ever advanced, so as to enter within the gates of the Holy City, or not, I am unable to say. As to the general interest manifested in the New Church, the Rev. Dr. Beers remarks, in a letter to the Rev. R. De Charms, just after we left to return to the West: "and there are more readers and inquirers now, than I have known for many years."

Many interesting conversations took place while visiting different parts of the country; but I will here only relate the substance of one. I was invited to a village not far from Ithaca, to give a lecture on education. The invitation was accepted, and the lecture delivered. This was followed by an invitation to preach in the same place; which I did. In this village resided a very intelligent and worthy gentleman, devotedly attached to the faith of universal salvation. He heard my lecture on education with pleasure, but could not be prevailed on to come and hear the sermon, remarking, that he had not heard any other than a Universalist preach for fifteen years, and that he did not wish to hear any body preach that believed in future and endless misery. A friend of his, inclined to the same faith, at whose house I was staying, invited me to accompany him to this gentleman's house, and to have some religious conversation with him. This I did. We were kindly received, and appeared to be made very welcome. The substance of our conversation will be but briefly narrated. I proposed to him, that we should not start out to disagree, but to see how far we *could agree*. This pro-

posal he readily accepted. I then remarked, that, as all religion, and all spiritual matters, related to the Lord, in reference to Him, we should start together. To this he did not object. I then remarked, that when we agreed upon a point, we would stick a pin there, to indicate that it should not be deviated from, without our mutual consent. No objection was made. These preliminaries having been arranged, I then remarked to him, that I believed there was but One God, who was infinite divine love and divine wisdom, divinely full and perfect in all his attributes, unchangeable—the same yesterday, to day, and for ever. He said he believed so too. Our first pin was stuck on that point. I then asked him if he admitted that there was misery in God's universe now. He readily granted that there was, and so another pin was stuck. I then said to him, if it is not contrary to the nature of this good divine being, in whom we believe, that misery should exist one moment, how can it be contrary to the nature of the same unchangeable divine being, that it should exist two moments or four moments; and, I was about carrying it up to an eternity of moments, because the same divine being remained unchanged in all his attributes, when he stopped me, by remarking, I see where you have got me; I confess you have the advantage of the argument. We had much more pleasant conversation, in which I endeavored to explain to him that evil, the indulgence of which is sin, and hence misery, and its perpetuity, depended upon spiritual laws different from what he had been acquainted with. It was explained to him that punishment did not come from the Lord, but from the practice of evil itself, as an effect from its cause. He was told that when a man on earth, knowingly and habitually indulged in evils, until he confirmed himself in them, that such became his very nature, quality, and form. And that, when he passed into the other life, he retained precisely the same quality and remained in it for ever. Hence he is for ever in the delight of doing evil, and this is the ground of his eternal misery. We parted on very friendly terms; but I am not aware, that he ever gave up the faith of universal salvation. I believe his feelings, at least, were so far operated on by this interview, and inclined towards

the New Church, that, the next time I preached in the village, he came to hear me.

While residing at Danby, I was in the habit of visiting some excellent families of the New Church, near Little York, in Cortland County, and preaching for them frequently on week day evenings. About five miles from that place, lived a Universalist, who was regarded as quite a champion in his faith. He said to my friend Cushing one day, that, if I would preach on the subject of hell, he would come and hear me. I readily consented, and he was true to his promise. In my discourse, I gave a general view of the future life, of both the good and bad, in as plain and familiar a manner as I possibly could. I endeavored to show that the seat of our happiness or misery, was within us, and not simply without us. And hence, as heaven is said to be within a good man, so hell may be said to be within a bad man. And as a good man, on entering the spiritual world, retains his heaven within, so does a bad man, on entering that world, retain his hell. At the close of the discourse, I invited all who wished to do so, to remain and ask me questions on the subject that had been considered. About a dozen remained. There were however but few questions asked. My universalist friend said, he came prepared to make battle with me; but that the subject had been treated so differently from the way the so called orthodox preachers treated it, and so differently from any thing he had ever heard, that he had nothing to say. To use his own language, "the discourse had completely spiked his cannon." At my next visit there, I understood the man was very sick; and, whether he recovered or not, I am unable to say. I never heard any thing more from him, on the subject of his faith.

The use I intended, in relating these incidents, is, to show the power there is in the doctrines of the New Church. Any advantage a Newchurchman has, in contact with the doctrines of the old church, does not belong to the man, but to the doctrines themselves; for they are truths from the Lord in his Word. And every true Newchurchman will give all the honor to the Lord, and claim none to himself.

In the spring of 1844, I returned with my family to the West,

and took up my residence again at Steubenville. I now made an engagement with the Missionary Society of the New Church at Cincinnati, which was to continue not less than two years, and longer, if it was found useful. I continued with them, with a slight alteration of the first engagement, for three years, at a salary of four hundred dollars per annum, paying all my travelling and other expenses out of that sum. But, as my services, as a Missionary, are well known to the Church, it is not necessary to dwell on them here. Suffice to say, that many times, week after week, in succession, I would preach every evening except Saturday, and then twice on Sunday; and oftentimes would have many miles to travel through the day to reach my appointments for the evening.

I feel constrained here to add something more before I close my narrative. Meigs and Belmont counties were two of my principal fields of operation, as a missionary. In Belmont County, one fall, I travelled on horseback in all kinds of weather, and oftentimes had to run risks in fording streams, much swollen with recent rains, in travelling from village to village, to deliver lectures and distribute tracts. In this way thousands of new-church tracts were distributed in various parts of that country.

One incident took place, which I must relate, as it may be somewhat amusing to some of my readers, and useful to others. I had delivered a lecture in the village of Bridgeport, on the subject of fallen angels, as the supposed origin of one great personal devil, as the king, or ringleader of all others, the origin of evil, and the fall of man. My excellent friend, J. H. W., of St Clairsville, was present, and heard it, and was so much pleased with it, that he was desirous of having it delivered in some of the principal villages of the county; which desire to a certain extent was complied with. And now for the particular incident alluded to. An appointment was made in the village of J., for the lecture to be delivered. The public school house was granted for the purpose. The religious part of the community, as I understood, were generally Presbyterians and Seceders; but, as the announcement was a lecture, and not a sermon, and on

Saturday evening, and not on the Sabbath, the imputation of the sin of sabbath breaking was thereby avoided, by those who attended the lecture, but who thought it sinful to attend such a lecture on the Sabbath day. The novelty of the lecture, and its being delivered by what the world calls a Swedenborgian, was sufficient to attract a full house. The lecture was delivered, and listened to, apparently at least, with marked attention. After the meeting was closed, I discovered a number of persons in close, low conversation; but heard nothing of what they said. I retired to the small village hotel, where I was staying, and took my seat in the sitting room, by the fire. Very soon afterwards, in came some four or five gentlemen, who, I found, had been at the lecture. I was soon informed by them, that the object of their visit was to ask me some questions, on the subject of the lecture. I also soon discovered that one of them, (Mr. David Hammond,) a substantial Seceder, was by common consent made spokesman. He commenced by making some rather complimentary remarks in reference to the lecture; observing that there was one difficulty in the way in receiving what I had said in the lecture. I asked what that was. He said that if I could tell them how man could fall, without a great personal devil to tempt him, it would do much towards removing the difficulty in their way. To this I replied that I was no Yankee, although I was sometimes accused of being one; but, on this occasion, I believe I must adopt the mode of answering their questions by asking them some. To this they did not object. I then asked them: "Do you not believe that there is one great personal devil, as chief of the infernal crew?" He replied they did. I next asked, "Do you not believe that he was an angel of the highest order, an immediate attendant upon the throne of the Almighty; and that he fell?" Mr. H. acknowledged they did believe it. I then said to them, "Now, if you will tell me, how a being so pure, and holy, and happy, so near the throne of the Almighty, the source of all joy and delight, could fall without a devil to tempt him, and cannot tell how poor feeble man in the flesh, could fall without a chief or leading tempting devil, I will endeavor to tell you." They sat in silent amazement a few moments, then rose, picked

up their hats, and said, as it was getting late, they believed they must go. So they bid me good night, and left.

Next morning, soon after breakfast, I was in my room, preparing to leave for my Sunday morning appointment, which was a few miles distant, when I overheared some one in conversation with the landlord. I soon ascertained that it was the physician of the place, a Presbyterian I had been introduced to the day before, and who had in fact taken some part in procuring a place for the lecture, and circulating a notice for the same. I learned that he had been prevented from calling on me the evening before, with the other gentlemen, in consequence of having a sick patient to visit. I heard him ask the landlord, "How did David Hammond and the others get along with our lecturer last night?" The landlord somewhat amusingly replied, (making use of a Belmont phrase, entirely new to me, and applying to persons completely used up,) "I tell you what, Doctor, I never saw a set of men pile up their corn as quickly as they had to do last night:" and so the matter ended.

After having advanced thus far in his narrative, Mr. Powell found himself compelled by the increased severity of the disease, which afflicted him, to lay aside his manuscript, the latter part of which, had been dictated by him, whilst lying on his sick-bed, amidst great pain and suffering; and to request the editor to finish and prepare it for publication. This task, undertaken with great reluctance and diffidence, and delayed in its completion, by fruitless efforts to procure more circumstantial and detailed accounts of the active missionary life of his much loved friend and brother, the editor now sees himself necessitated to fulfil in such way as best he can. Having in his possession only a few meager data referring to the concluding period of the life of this useful man, he can offer the reader but a meager account of him and his labours during that time.

In the course of the year 1847, Mr. Powell accepted an invitation from the New Church society at Pittsburg, Pa, to become their pastor, and immediately upon coming among them, addressed himself with his accustomed zeal and activity to the per-

formance of the duties of his office. He established a sunday school, in connection with the society, and took an active share in the instructions imparted to the children; frequently addressing them on subjects of present practical value and interest, as well as upon the lessons of the day; he endeavoured to awaken a love for church music, especially among the younger members of the society, with whom he held meetings for the practice of singing, and for the purpose of familiarizing them with the chants, so generally used in the public worship of the church in this country. These uses, in addition to the labour necessary for the preparation of two discourses, for every Lord's day, and the faithful performance of his pastoral duties, as might perhaps be supposed, fully occupied his time, and gave ample employment to his active and industrious spirit. With all this, however, his missionary habits, acquired by years of labour among the Gentiles, in the proclamation of the heavenly truths of the New Jerusalem, were not laid aside, but led him to seize eagerly upon every opportunity which offered, to present the doctrines of the church to inquiring and open minds; and it is related of him, that he was frequently seen in earnest conversation, at the corners of the streets, with persons, who had, a few moments before, been perfect strangers to him, but in whom he had been induced to believe there might be some degree of preparation for the reception of the truth.

In all this time, too, his own study of the doctrines of the church, and of the Word, according to these doctrines, was most faithful and diligent; and it was, in order that he might be enabled more fully to understand, and better to teach, the divine truths of the Word, for the salvation of souls, that he began also, to devote whatever leisure he could obtain, to the study of the Hebrew language under the instruction of a Jewish Rabbi, and joined a class, formed by several clergymen of the Old Church, and other gentlemen of literary tastes and pursuits, for the purpose of mutual aid and improvement in the acquisition of a knowledge of that language. Not satisfied with these efforts to obtain an understanding of the original tongue in which the Divine Word was written for the use of men on earth, for the better perfor-

mance of his duties as a teacher of divine truth in the New Church, he entertained serious thoughts of giving instruction in Hebrew to the children of his society. Although prevented by illness in his family, and other causes, from "beginning this good work," he appears to have been deeply impressed with the conviction, that all the children of the New Church should be taught to read the Word in the original tongues, not only on account of the more full and complete heavenly consociative power of the Word, in the letter of those tongues, especially of the Hebrew, as a language which exists in the heavens,—but also for the preservation of the Word among men, in its literal integrity. That, inasmuch as the Word, in the Hebrew letter, had been committed to the Jewish nation, by whom it had been preserved intact until this day, owing to their peculiar external genius and character, which led them to insist with a religious faithfulness, upon keeping inviolate the letter of their scriptures, even to the minutest jot and tittle, as delivered to them by their fathers, and this nation was fast passing away, since the last judgment, and would soon cease to exist as such, a necessity had arisen, to make provision for a supply of means, whereby this their peculiar use, might continue to be performed in all coming time. As it appeared to him, this could only be done, by implanting the Word as it is in the original, in the memories of the children of the church, upon which, as upon so many tabulæ rasæ, it would not only be thus early, deeply, and indelibly impressed, but would also be so multiplied and extended, that there could be no danger of its being lost, whilst, at the same time, it would be laying most deeply and firmly in the lowest forms of human sensual thought, the external foundation of divine truth, for the building up of the walls of the holy city, New Jerusalem, descending out of heaven, from God. And, there can be no doubt, that, in this, he advocated, and endeavored to ultimate, a most important and vital educational principle of the church; a principle which cannot be too strongly urged upon the attention and consideration of those, who in sincerity and truth, "pray for the peace of Jerusalem;" and which must, in future time, become a leading feature in all the instruction imparted by the church to its chil-

dren and youth. If the Hebrew is a language which exists in the heavens, and which derived the forms of its letters, from the forms of which "consist the writings in the inmost heaven," and which are "according to the form of heaven," (H. & H. 260,) then certainly can there be no more full and powerful means, among those external correspondences and representatives, which are in the ultimates of order, for consociating the minds of men on earth with the angels and good spirits in the heavens, than the making of these very letters, or of the Word in its original literal form, which is "according to the form of heaven," the primary and fundamental thing of their instruction in childhood and youth. For, it is clear, that if the form of heaven, as it is in the original letter of the divine Word, is thus impressed upon the soft and pliable substances of the sensual principle, in the infant beginnings of its development, whilst it will consociate man, in early life, most fully with angels, who particularly delight to be with children when they read the Word, and will thus open him more entirely to the operation of the Lord's providence in storing up the remains of good and truth, for his future use in the work of regeneration; it will also, as a first state of thought, enter into all his succeeding states of thought, and of life from thought, and impart to them more or less of its own heavenly form and quality. In further support of this view of the use of a knowledge of the Hebrew language, it is to be observed, that there is this difference between the Word as read in its translations, and in the original,—in its effect of consociating man with heaven,—that, in the translation, divine truth is presented to the mind, in the form of a language, which exists only on earth, thus in the ultimate form which has been given to it by its passage from the original, through the mind of the translator, and so is represented to the sight and thought of angels, in a form of literal or natural *thought* only, whilst, in the original, it is presented to the mind of man, in the form of a language, which exists in the heavens, and on the earth also, (being preserved in the Word of the Sacred Scriptures,) and, what is more, the very *letters* of which language, have received their inflexions and circumflexions, by transfer from the most ancient people,

who derived them from heaven; and in consequence, it is represented to the sight and thought of angels, not only in the form of a literal or natural thought, in which they behold what is spiritual or celestial, but also in the form of the very letters which compose the Word, and in which, with their various inflexions and circumflexions, they see indefinite arcana of wisdom, therein involved. (H. and H. 260, &c.) In the former case, the powerful influences for good, to be derived from the almost infinite extension of the consociation of man with heaven, by means of the very inflexions and curvatures of the ultimate letters by which the Word was written, is lost; the consociation being confined to the natural idea of thought only, as contained in the Word which expresses it, and not also in the lowest forms of which that Word is composed. But, in the latter case, man is made a partaker of all the benefits which the Lord has provided in and by his Word, as that Word is in the heavens, and in the earths, in its celestial, spiritual, natural, sensual and corporeal forms; in every jot and tittle of the last, as well as of the first of which, or rather, by every jot and tittle of the last of which it was fulfilled in the first, by the Lord himself, in the Humanity, which was the Word made flesh even to the lowest ultimates, and glorified into eternal union with the Divinity. In every letter of the Hebrew language, as it is in the Word, therefore, and in every inflexion and curvature of every letter, which was fulfilled by the Lord, or filled full of His Divine Life and light, there is a consociative power, capable of bringing heaven near to man, and thus of bringing man into spiritual contact with the Divine Humanity, by those ultimates in which he is eternally omnipresent, for the performance of his work of saving souls.

Taking this view of the use of a study of the Hebrew language, especially to the children of the church, for whose welfare Mr. Powell's desires were ever strong, and strongly manifested, there is no doubt, that, if he had remained sufficiently long, in his then position, his energetic and use-loving character, would have enabled him to surmount all the difficulties, which interposed to prevent the immediate execution of his purpose. For the time, he was withheld from it, as he says in a letter to

a friend, and published in the Appendix to Journal XI of the Central Convention, "by protracted and painful illness, in his family, and professional duty, (having to prepare two sermons each week.)" Doubtless, also, the fact that a portion of his time, was occupied in missionary duty, in some parts of his old field, tended to keep his "serious thoughts" on this subject, from settling down into a fixed purpose, and ultimating themselves in the actual performance of that which he so clearly saw to be "a good work." And may we not here express the hope, that others of his brethren in the church, will have like "serious thoughts," on this important subject, and use their ability and influence, in bringing about a beginning of this "good work," for the eternal benefit of the rising and future generations of the church; and that thus the seed of a truth, which he was instrumental in sowing in the minds of some, during his life in this world, may spring up, to bear its fruit of heavenly use, now that he has been removed into the other world?

Whilst upon the subject, we will add, that Mr. Powell never seems to have lost his interest in the study of the Hebrew tongue, continuing to devote to it, such time as he could obtain, in the intervals of active duty, and necessary preparation for instruction in the doctrines of the church. And, in this particular, as in all others, he manifested his love of being useful to his fellowmen, imparting freely and gladly, to those with whom he conversed, whatever light his own mind had obtained by his study and investigations, in regard to the signification of difficult passages of the Word. His life was devoted to his Divine Master's service, and whatever he had received, at his hands, he not only felt bound, but loved, to spend for the promotion of that service.

When Mr. Powell first came to Pittsburg, the society met for worship in a hall, in Alleghany City. In the course of the following year, however, finding the attendance to have considerably increased, as a visible result of his ministrations, and being strengthened by the addition to their numbers of several prominent and intelligent members, who had suffered the penalty of excommunication from the Presbyterian Church, with which they had been connected, on account of their acknowledgment of the

doctrines of the New Church, and who resided in Pittsburg, it was resolved to move the place of worship to the latter city. The society accordingly rented the "Apollo Hall," and opened it for public worship, on Sunday, April 2d, 1848. With this change of place, there was also an effort made to introduce a change in the mode of supporting public worship. Heretofore, the minister of the society had been sustained by a salary, raised by subscription; but, it was now determined to adopt Mr. Powell's proposition, of meeting the necessary expenses of the society, by free-will offerings, made on the Lord's day, as acts of worship on the part of those who came up to bring to the Lord the homage of their praises and prayers, and to hear and receive instruction from the Word and the doctrines of the church. This change was not introduced without considerable opposition, on the part of some, who doubted the feasibility of this mode of sustaining worship; and it was probably owing to their not being able to accord rationally and freely with the majority of the society, in this movement, so as to act harmoniously with it, that the plan had to be abandoned again, after a trial of six months. This result was greatly regretted by Mr. Powell, who not only at that time was fully convinced of the feasibility of the plan, but who also, then as well as afterwards, saw clearly that wherever faithfully and conscientiously carried out, it would prove of great spiritual benefit to the worshippers themselves, and tend to bring about a far more orderly state of things, in the management of the external affairs of the society. As Mr. Powell has himself alluded to this subject, in the preceding pages, we will leave it with the remark, that it is one which is eminently worthy of the most serious consideration of all those who love the Lord's church, and would see it prosper in the arrangement of all the things of its external order, from and according to the laws of internal order, as given by the Lord himself for its establishment on earth.

At the time when this matter was under discussion in the Pittsburg Society, Mr. Powell received an invitation from the Society at Chillicothe, Ohio, which had just erected a temple, the funds for which he had been greatly instrumental in collect-

ing, to become its pastor. In consequence of the adoption of his proposition in reference to the mode of supporting worship, he felt bound to remain where he was, and to decline the invitation from Chillicothe. He preached regularly, three Sundays in every month, (the fourth being occupied in missionary labour elsewhere,) and with such acceptance that the number of those in attendance at worship sometimes reached as high as two hundred.

Till the close of the year 1848, whilst Mr. Powell was thus labouring faithfully in the duties of his calling, he was living separated from his family, who resided in Steubenville, Ohio, his native place. The inadequacy of the provision made for his support, by the society, rendered this course necessary; and however trying, to one who was so warmly attached to his family, and so deeply anxious for their spiritual and natural welfare, it was submitted to with that patience and resignation to the divine will, which so strongly characterized his whole life. What added to the difficulty of this trial, was the increasing ill health of his wife and two of his daughters, in whom the symptoms of pulmonary disease became every day more manifestly developed, and who needed all the attention of a husband and father's affectionate and wise care. About the time indicated, however, the society at Pittsburg, in considering the question of reengaging Mr. Powell for another year, saw the propriety and necessity of providing such support for him, that he would be enabled to move his family to that city, and thus settle down among them, as one of their number, and having the additional power for good, to be derived from his home and domestic use, being in the same place, with his official duties. His salary was increased, and his family removed to Pittsburg.

This was in the beginning of the year 1849, a year marked in the history of this excellent and useful man, by severe family afflictions, and by trials of a peculiar nature, resulting from his connection with the society, to which he was ministering. In the month of February, his daughter, the third in age of his children, sunk under the disease from which she had been suffering, and was removed to the spiritual world. A few months after, she was followed by his wife, the beloved partner, who had

shared with him his many trials and sorrows in the past, and his hopes for the future, but who had been prepared by long illness, to look for the change, which would remove her from an earthly, to a heavenly sphere of usefulness.

As minister of the society, he made the painful experience, of seeing two of its leading and most intelligent members, fall into gross and dangerous heresies, without being able to aid them in recovering a true and safe position; although he made every effort suggested by his knowledge of the doctrines of the church, and by a wisdom, gained by long intercourse with his fellow men, and much reflection upon the ways in which man is to be led by truth to good, for the salvation of his soul. That he was deeply grieved, and sorely tried, by this sad occurrence, and the apparent loss of the promise of much good for the new church in Pittsburg, is evident from his letters, written about that time, which all breathe the spirit of a kindly and brotherly sorrow for those, who, in their errors, had gone astray, and left a painful vacancy in prominent places of the little society, which was gathering around him.

No doubt, this trial, so permitted to come upon him and the society, was of spiritual benefit to both, and served to confirm and strengthen in them a more rational faith in the heavenly doctrines of the church, and to awaken a greater activity of spiritual life, in the shunning of evils as sins against God, and the doing of good according to the truth.

In August of the following year, 1850, Mr. Powell, entered into a second marriage, with Mrs. E. Stein, a widowed daughter of Mr. David Espy, of Warren County, Ohio, an old and well known receiver of the doctrines of the new church. Not long after, he resigned his pastoral charge of the society at Pittsburg, on account of their inability to afford him an adequate support for his family, and removed to the residence of his father-in-law, at the Twenty Mile Stand, in Warren County, Ohio. From this, as his home, he again entered the missionary field, in his native state, paying visits to St. Clairsville, Wheeling, Steubenville, Chillicothe, Meigs County, &c., and being also actively engaged in the affairs of the Urbana University, which commenced

its existence about this time, and aiding in the work of editing the New Jerusalem Messenger, a semi-monthly periodical, published at Cincinnati.

In 1853, Mr. Powell accepted an invitation to become the pastor of the New Church Society, in Upper Darby, Delaware County, Pa., whither he removed with his family, in the month of September of that year.

As he had brought his family to Pittsburgh, with the hope of their being benefited by the advice and attendance of skilful medical practitioners of the Homœopathic School, residing in that city, so did he come to Darby, with a similar hope in regard to benefit which he expected to receive from a similar source in his own case, already grown serious, in consequence of the progress of that painful disease, which finally terminated his earthly existence. In this case, as in the former, his hopes were not destined to be realized, although he doubtless experienced great alleviation of his sufferings, from the remedies prescribed. His disease, pronounced by competent medical authority to have been a corroding ulcer, commenced in the summer of 1851, whilst residing at his father-in-law's, in Warren County, Ohio. In apparently strong health, at that time, full of life, vigour and energy, he entered the hay field one day, where the mowers were busily at work, and for the sake of exercise, took a rake, and worked until he had blistered his right hand, made tender by long disuse from manual labour. The blister soon took the form of a catarrh, which, after having been twice lanced to the bone, healed up. Immediately upon its healing, however, there appeared a small spot upon the back of his hand, which increased very slowly during the first twelve months after its appearance. As time advanced, the progress of the sore became more rapid, and as it began to wear a dangerous aspect, Mr. Powell applied what was supposed to be more vigorous medical treatment, but without any favorable results. About the time of his removal to Darby, the sore had assumed so decided and dangerous a character, that his medical advisers expressed great doubts as to the possibility of a cure being effected, especially in view of the fact, that he had inherited a scrofulous tendency, in his system, from

his mother, who had died of a cancer in her forehead, which tendency had manifested itself in the form of a tetter, at an earlier period of his life.

In the mean time, his severe bodily affliction, did not prevent a most earnest, faithful and zealous attention to his official duties. The society had been without a minister for some years, and therefore needed his pastoral care; and this it received to the best of his ability. He preached and administered the sacraments regularly, opened a sunday school, for the instruction of the adults, as well as the children of the society, and lectured abroad, wherever an opportunity offered. His preaching and lecturing met with great acceptance, and gave evidence of their practical value and power, in the manifest results of a warmer and more active church life, than had previously existed, and in the numerical increase of the society, and of the attendance at public worship. But more, perhaps, than by these, was effected by his pastoral intercourse with his people, and by the beautiful and truly christian sphere of his life and conversation, which was inmostly felt and freely acknowledged by all, whether within or without the church, who were brought within the reach of its influence. Few were more ready and apt, in familiar and plain explanation of the doctrines of the church, and of their application to life, and in meeting the objections, or difficulties, which arose in the minds of inquirers and seekers after the truth. In season, and out of season, he was ever prepared to do the work, to which he felt and believed himself called by his Divine Master, for the salvation of souls, and the extension and establishment of his heavenly kingdom on earth. And we doubt not, that there are many now within the bounds of the church, who will ever hold sacred the memory of this good man, as a blessed instrument in the hands of divine providence, of leading them to that good, by his faithful ministrations, in which alone they can find the source and ground of happiness here, and the hope of eternal felicity hereafter.

Finding that all the efforts of the best medical advisers of this city, had failed to arrest the progress of the sore, which had eaten its way through the entire back of his hand, and was

threatening to attack the main arteries, he determined, after mature deliberation and much consultation, with physicians of both the old and new schools, to proceed to New York, for the purpose of putting himself under the care of a celebrated cancer doctor of that city, and, in case he should also fail in effecting a cure, of having his hand amputated. As was anticipated by those who best understood the nature of the disease, the doctor's efforts proved a failure, and amputation had to take place. The severe pain of this operation, together with all the great sufferings preceding and succeeding it, were borne by Mr. Powell, with that remarkable patience, submission and cheerfulness, which so strongly marked his whole character, and which afforded the best evidence of the internal presence of a divine power, upholding and sustaining him, and elevating him above the evils of the body. Not only the kind friends who so faithfully nursed, and so generously entertained and encouraged him, during his prolonged stay in New York, bear the testimony of their observation and experience, to this his elevation and superiority above the physical sufferings of the body, but all those who were previously strangers to him, but with whom he was necessarily brought into contact, could not repress their wonder, that a man should suffer so greatly, and yet be so free from all murmurings and impatience, so cheerful, collected, and even gay of spirit, under the most trying circumstances. What but the presence and power of divine truth, in that good of life, which is its divine operation with man, could have produced such a result! He, who, when received into the heart and life, can and does sustain in the dark and dreadful hour of spiritual trial, temptation and suffering, can and will also sustain, and give peace and patience, in whatever physical trial and suffering may come upon man, in his life on earth. Man may not be saved from falling into temptations, for these are necessary for his regeneration; nor from bodily ills and pains, for these too are necessary for his eternal good; but he may be saved from sinking under temptations, and from being overmastered by physical pain and suffering. Internally, in his spirit, and in his mind, he may rise superior to them both, being upheld and upborne by an almighty hand, which is "not short-

ened that it cannot save," provided the hand of man be linked closely in it, and he follow the divine drawings, in the reception of that redeeming and saving truth which leads to eternal good. And, if we behold a man, thus upheld and upborne in the trials of his life, if we see him, in every situation, and under all circumstances, labouring manfully for the good of souls, and, what is no less, bearing patiently, and submissively, and cheerfully, every dispensation of an all-wise providence, may we not be permitted to utter the divine Word: "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. Mark the perfect man, and behold the upright: for the end of that man is peace." (Ps. xxxvii, 23, 24, 37.)

Checked for a time by the amputation of his hand, the disease, which evidently pervaded his whole system, and but found its ultimate, terminating point, in the sore which had robbed him of one of his extremities, abated its violence, and enabled Mr. Powell to recover, in a small degree, his former health and vigour. With the return of his strength, he felt that duty called him to his post; but knowing, at the same time, that he held his natural life upon a very precarious tenure, and remembering that it becomes every man to set his external house in order, before leaving it for ever, he resolved first to pay a visit to the West, for the purpose of arranging certain private affairs, and seeing his friends, and then to resume his duties again at Darby. His journey was accomplished with comparative ease and comfort, but not without such indications of a renewed breaking out of the sore, as induced him to hasten his return home. Here he was permitted to remain but a very short time; and, anticipating the necessity of a second amputation of the arm, he again proceeded to New York, in the summer of 1854. His fears were soon realized. The rupture of a main artery, from the fatal effects of which, he was only saved by his own coolness and presence of mind, in directing his attendants how to proceed in stopping the profuse flow of blood, (no physician being at hand,) led him to submit to a second operation, by which his arm was removed near the shoulder. Great loss of blood and severe suf-

fering now reduced his strength so much, that his recovery was both doubtful and very slow.

Not long after his return to his home at Darby, the disease broke out again, under his arm; and, although some hopes were entertained by his friends, that its progress might be stayed, by the remedies made use of, it soon became apparent, that these could do no more than afford a temporary alleviation to his sufferings. The ulcer continued to eat its way slowly, but surely, towards the vitals of his system, causing at first an interruption in the discharge of those duties which he so loved to perform, and finally prostrating him altogether upon that bed of suffering, from which he did not again arise. Although prevented from giving his personal attention to his official charge, he did not the less faithfully watch over and care for it. He provided the sermons, which were read by the leader of the society, in the worship, on the Lord's day, cared for the regular administration of the holy ordinances of the church, and sought, by such counsel and instruction as he was enabled to give, in conversation with his people, to strengthen and confirm in them a love of good and truth, for the salvation of their souls. Indeed, during this last period of his sufferings, when they were most intense, the true character of this good man, came out into clearest and fullest light. His beautiful and childlike confidence in, and submission to, the divine providence of the Lord, his living faith in it, as a providence of infinite mercy and goodness, which, in all its dispensations of appointment and permission, looks ever, and only, to the eternal good of human souls; his patient cheerfulness in the midst of excruciating physical pain; and withal his constant, and evidently ruling desire to teach truth, so that his hearers might be led to good, manifested the character of a true servant of the Lord, and won him the affectionate regard and warmest sympathies of many, who had not previously known him. To his friends and family, he afforded, in these times of his and their trial, an example of christian temper, and spiritual worth, which may prove of inestimable value to them, and of which their appreciation will increase, according to the degree of their progress in spiritual life. And, if they will look upon his

life, especially the latter portion of it, in the light shed upon and around it, by the heavenly doctrines, which were its light from the Lord, they will cease to wonder in sorrow, that so good a man should have suffered so much; but will rather be amazed, with inmost joy, at the infinite mercy of the Lord, that he should have permitted so much suffering, in order that he might provide the developement of so much goodness.

We will not dwell upon the painful history of the sure and steady progress of Mr. Powell's disease, which no medical treatment seemed able to arrest any more, even for a short time; but hasten to give some account of the close of his natural life. This had long been foreseen and provided for by him. Though, from a principle of duty, and for the sake of his family, he had neglected no means to effect a cure of his sore, had sought the best medical advice, and submitted to two severe operations, he had not been at all sanguine as to any permanently favourable results flowing from them. He knew that the Lord had a regard to eternal good, in that which he provided and permitted, and as he desired to be in the life of the divine prayer, "not my will, but thine, be done," so he desired to be prepared and willingly ready, for either event; for either a continuance of his life of use here, or a removal to such other sphere of use, as the Lord might provide for him in his heavenly kingdom. He thus desired and thought, himself; and thus also did he instruct his family, and seek to prepare them for the coming event of their natural separation. When, therefore, on the night of the fourth of July, the ulcer caused a rupture of a larger artery, and a consequent profuse flow of blood, he knew that the time of his change was nigh, and he looked upon it calmly, and with joyful resignation to the divine will. So fully aware of this was he, that he would not permit his faithful and beloved wife, to dress his wound, nor suffer himself to be disturbed, by any thoughts or attentions given to the body, but, sending for his family, and in the solemn consciousness of the nearness of his removal to another world, he addressed to them his last earthly words of counsel, took his final leave of them, and, with a husband and father's blessing upon a warmly loved wife and children, he com-

posed his spirit to that internal quiet and rest, in which he desired to await the coming of the last moments of his earthly life, and the beginning of the first state of his eternal existence. And thus his spirit met the change, and passed away from the bondage of its earthly tabernacle, in which decay and death had long been doing their work, to enter into that new tabernacle, "an house not made with hands, eternal in the heavens." Thus calmly, quietly and peacefully, did this good man end his natural career of use, and enter upon that eternal and heavenly course, which the Lord had provided for him, in which he, "being delivered out of the hand of his enemies, might serve him without fear, in holiness and righteousness *before Him*, all the days of his life." How well and beautifully is the end of such a man's natural life—is the end of this man's natural life—displayed in that hymn, which was ever a favourite with him, when contemplating the death of the regenerate Christian:

Blest is the man who dies in peace,
  And gently yields his soul to rest;
Who gains from earth the kind release,
  Leaning upon his Saviour's breast.

So fades a summer cloud away;
  So sinks the gale, when storms are o'er;
So gently shuts the eye of day;
  So dies a wave along the shore.

A holy quiet reigns around,
  A calm no earthly care destroys:
Nought can disturb that peace profound,
  Which this unfetter'd soul enjoys.

Farewell, conflicting hopes and fears,
  Where light and shade alternate dwell!
A bright, unchanging morn appears:
  Farewell, inconstant world, farewell!

The funeral took place on the Sunday succeeding his death. It was attended by a large concourse of members of the New Church, and of others, from the neighborhood of Darby, as well

as from the city. The funeral discourse was preached by the Rev. R. De Charms, the old and intimate friend of Mr. Powell; and the body was entombed in the burial ground of the Darby Society, adjoining the temple, in which the services were conducted.

And now, what shall we say of the life and character of this truly good and useful man, which has not already been better said, by the account of that life, as given by himself? How characterize and pourtray him, better than he has characterized and pourtrayed himself? That he *was* good and useful—of that do his works testify. By his fruits, he is known. As a labourer in the missionary field of the New Church, Mr. Powell was faithful, zealous, energetic and untiring; clear in the rational presentation of the heavenly doctrines; prompt and ready in meeting objections, and overcoming difficulties, raised by opponents, or started by honest inquirers; strong and most decided in his refutation of old-church falsities, and in his teaching of the doctrines of the New Jerusalem, as divine truths newly revealed for the use of the New Church. As in his mind there was no continuity of the old into the new system of theological truth, so was there no commingling of the old with the new, in his instructions, no compromising of truth with falsity, no paving of the way, and making of the path smooth, for the incoming of the harlot forms of a spurious charity, to disturb and rend the church by their perversions and profanations; no mixing up of the "pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb," with the foul and muddy stream of a false faith, from an infernal principle. They, to whom his living voice first conveyed a knowledge of the doctrines of the New Jerusalem, heard no "uncertain sound," in their proclamation; they, before whose rational thought, he traced the outlines of the holy city, saw no doubtful wavering of his hand, no undecided strokes, to raise a doubt, or awaken a suspicion, of his own earnest, and honest, and full belief, in the heavenly theme of his speech. Where he laboured, it was in earnest truthfulness; where he laid down a stone, it was a stone from the wall of the holy city, and not from the valley, or the ditch,

or the ruins of desolated Babylon. For, in him, it was a cardinal principle of his official life, "to teach men the way to heaven, according to the doctrine of the church, which is derived from the Word of God; and to lead them to live according to that doctrine;" (H. D. 315;) that so he might be a "good shepherd," to those to whom he was sent. And, therefore, did he not first teach doctrine, and then inquire whether it was "derived from the Word of God,"—much less, did he teach doctrine, without such inquiry,—but he sought first to know the doctrine, as drawn from the letter of the Divine Word, and confirmed by it, and then, after having rationally seen, and been convinced of its divine nature and origin, did he go forth, in this, the Lord's strength, and not in his own, to proclaim the Lord's truth, and not his own, as the Lord's messenger, and not his own. In this spirit of true humility, and earnest looking up to his Divine Master, for light, and aid, and power, to do the work to which he had called him, did he perform his duty as missionary, and as pastor. Hence, too, had he not only his clear perceptions of the interior truths of the church, but also, his rational convictions concerning the things of external order, as relating to the church's government and worship, and his nobly firm, devoted and unfaltering maintenance of them, in the face of assaults, which would have severely tried the souls of men, who, by some, might have been accounted much stronger than Mr. Powell. It has been said of him, that he was a very good, but a very weak man, in reference to his action in the church. When the true history of the church in the West, shall be written, the historian will have the grateful task, of triumphantly vindicating the character of this good man, from that unjust and unworthy stigma. This we do know. It is not the place here, to enter upon a defence of him, from this reproach; we merely put in our plea of denial, in rejoinder, and rely upon the faithful witness of those who have known him, and upon the true judgment of history, to establish it. Mr. Powell loved the things of divine order, from the first to the last of his life; and, as we know, there were many thoughts in his mind, and many desires in his heart, in the last of his days here, for the peace of Jerusalem, to be established in her

true and righteous external fulfilment of the internal and heavenly verities of her faith.

In regard to the character of Mr. Powell's preaching, those who heard him frequently, could not fail to notice his peculiar propensity, to choose strange texts, and explain difficult passages of the Word; as well as his happy mode of removing the difficulties which seemed, at first, to encompass his subject, and of rendering familiar the strangeness, which startled the mind, and excited the curiosity. This was, no doubt, in part, a result of his long-continued missionary labours, during the course of which he was so often met by his adversaries of the old church, with difficult passages from the Word, brought forward in order to confound him, and in order to meet whom, he found it necessary to prepare himself; and, in part, it was also owing to the strongly analytical quality of his mind, which, in science, manifested itself in his love for the study of arithmetic, and, in languages, in his diligent and interested search after the radical derivations of words in the Hebrew and other languages. This very quality, and its cultivation, as is evident, were the means of his attaining a good knowledge, not only of the particulars of doctrine, but also, of those correspondences, according to which the Word is written, thus of the Word; and thereby of preparing him well for that field of usefulness, in which he so long and so successfully laboured.

The selection of sermons, which the reader will find appended to this account of Mr. Powell, will afford a fair idea of his mode of writing his discourses, but not of his mode of delivering them. They were never delivered altogether as they were written; as he was in the habit of extemporizing considerably, adding familiar illustrations, and making practical applications to existing states and conditions, as circumstances seemed to require. From this, his pulpit addresses derived a life and vigour, which, added to the clear expositions of the doctrines of the church, and of the Word according to doctrine, always to be found in them, made them peculiarly valuable and useful to all earnest seekers after the truth. Though defective in point of style, they were undoubtedly well adapted to the states of most of his hearers, who

looked more to the matter, than to the manner of his teaching, and may thus be supposed to have been more useful, than more polished productions would have been. Whatever literary deficiency exists in them, may readily be accounted for, on the ground of the deficiencies of his early education, and the want of leisure, in later life, for a cultivation of those branches of knowledge, which are necessary aids in forming a truly good and elegant style of writing.

As we have had occasion to remark, however, Mr. Powell's force and usefulness lay more in his pastoral and private intercourse with men, than in his pulpit ministrations. He was possessed of eminently social qualities of heart and mind. Kind and true-hearted, from a sincere love for the good of his neighbour; he was just, from a love of truth and right; lenient, from a knowledge of human infirmity and imperfection; hopeful, from a trust in the infinite mercy of the Lord; patient and forgiving, from a charity "which suffereth long, and is kind;" and yet, withal, of uncommonly sound spiritual and natural judgment, so as to have a clear insight into the workings of human minds, and the effects and consequences of human actions. Added to this, he was of a cheerful and lively temper; pleasant and entertaining in conversation; and possessed the rare and most useful faculty of being able to adapt himself entirely to the states of those into whose society he was thrown, without losing his identity, detracting from his character as a Christian and as a minister of the Lord's church, or without neglecting any opportunity which might offer, to speak a word of seasonable admonition, or implant a seed of heavenly truth, for eternal good. With these qualities, it may readily be supposed, that Mr. Powell was a man, whom many loved well, and respected highly. And especially was he a favourite with the young, who were attracted by the sphere of his sun-shiny and loving disposition, and upon the minds of many of whom, he was the instrument of setting the indelible mark of those heavenly truths, which he so delighted, and was so well qualified, to impart to them. They ever received him with joy, and sorrowed to see him depart; they questioned him freely, and listened to him eagerly, for his affection went out

with and in his word, and they were drawn by it to endeavour to understand and remember what he said. No doubt, it was this, which rendered him so popular and useful a teacher, in his earlier days, and caused his services and labours to be so highly appreciated by the parents of the children, who were committed to his care; and also enabled him to govern the various schools which he had under his charge, with so little difficulty, and without the exercise of severity.

What Mr. Powell was in public, or official, and in social life, he was, if possible, still more in the domestic circle. A good, loving and wise husband, father and brother, as they who have held these relations to him, and those who have seen and known him in the life of these relations, can most surely testify. We cannot do better, in this connection, and as affording the best view of the character of this good man, than to give some extracts from letters to his family, written between the years 1851 and 1853, which have been kindly furnished us, and which so truly and freely breathe his spirit of tender solicitude for them, as well as his most implicit and beautiful reliance upon the divine providence of the Lord, and his inmost hope that they and all men might suffer themselves to be guided by it into the way of eternal life, through a reception of those heavenly doctrines, which are to bring salvation to the world. Under date of March 14, '51, he says:

"O how earnestly did I desire, and do I now desire, that we may all be able so to have our trust in the Lord, that the blessed and healthful influences of his love might encompass us all around, and keep us in the gentle stream of his providence. . . . . I walked into town through the woods; and what delightful meditations it afforded. Many kinds of birds flying about and chirping their innocent songs; the squirrel playfully bounding from tree to tree; and the little fish sporting joyfully in the rippling brook. How innocent! While man alone, the noblest work of creation, has violated the laws of order, by giving way to the feelings of selfishness. But O! how the heavenly doctrines of the New Jerusalem are pressing to be received, that men may return to the laws of heavenly order, subdue their selfish and worldly feelings, and again enjoy the blessings of mutual love."

May 30, '51:

"Often, yea, very often, did I think of all at home; and as often did I think, if only our dear good old mother had been well, and all the rest in usual health, that our truly kind, good and affectionate —— —— could have been with us, as was previously expected and arranged, how much the pleasures of the journey would have been increased. But, as it was, and is, it may be best for all our spiritual states. And the fervent prayer of my heart is, that we may so apply it. I certainly did desire —— to be with us; not for my *selfish* gratification, in the pleasure of her truly agreeable society; but for *her happiness* and *delight.* I desire to subdue more and more my own selfishness, and pray the Lord to aid me to do so, that I may live more and more for the good and happiness of others. O may we all come into that blessed state of regeneration! that we can say from our hearts, 'The Lord's will be done!' My dear ——, neglect not, as you retire to bed, to kneel down and offer up the Lord's prayer, and feel as far as possible as though I was at your side in the same act of devotion. I will try to do the same. And have our dear daughters to offer up that prayer on going to bed.

"Please say to our beloved father, that I felt bad and much to regret, that, on getting into the cars, I did not get to take my leave of him by an affectionate shake of the hand. But, when I put our baggage into the cars, the baggage master was hurrying me to jump in and get my checks. This summons of his, I had to obey. And it is well known that rail-road cars do not stop for ceremonies, even between the nearest and warmest friends. I know father's great kindness to us merits every thing else than apparent indifference; but my abrupt departure was unavoidable, and nothing else. If it can be the Lord's will, I sincerely hope, when this letter reaches you, that the health of our dear mother may be improved, and the rest all well, and that she may remain comfortable with us, to do us spiritual good.

"As to our dear daughters, what need I say. They know that they have a father's love, though bodily absent from them. And I hope they will be good, kind and obedient girls. And, what is more, I hope, when the Sabbath comes round, they will spend the day in a sabbath-school at home, in a new-church spirit, in learning new-church truths to *live* through the week. In doing this, they will be brought to remember that they have a Heavenly Father, who, although apparently absent from them, is still ever nigh to bless, keep and protect them. This Divine Father, they are taught to pray to, and call 'Our Father," &c. O, my dear, may *He* not only be truly our children's Heavenly Father, but may he be *ours* too, and all of us his spiritual children! My heart fills full in me, and tears force themselves to my eyes, when I think on these things, and how much is involved in the blessed address, 'Our Father,' &c., and what is required of us, that we may sustain that pure, holy and spiritual relation. In view of such

state, I am ready to exclaim, 'How weak I am!' May we strive together to perform our duty and live for heavenly life, to make *each other*, and those with whom we are connected, HAPPY! Yes, that desirable word—by adding spiritual—SPIRITUAL HAPPY!"

June 10, '51:

"The only feeling to mar that pleasure, was the regret felt at your disappointment, in not being with us. And, at the same time, the only antidote to that feeling was, and is, a conscious acknowledgment of Divine Providence—that it was at least permitted; out of which permission, the best possible good for our spiritual states will be drawn: for our heavenly doctrines teach us, that the Lord, in the government of his providence, looks to eternal states, thus to *spiritual things in temporal.* And hence, just so far as we try and do cast ourselves into the stream of the divine providence, just so far will we too regard eternal things in temporal, and be carried on in that gentle stream. In that stream, I doubt not, you are now floating, and in which you will enjoy inward joy, even amid the trials of outward disappointments. And I trust that you are not alone in that divine stream of Providence; but that others of us are also floating along in its heavenly current. And I often feel to regret, that, even while here on earth, we seem thus to have to pass along the tide of life separated in body, as to time and space, from those we ardently love. For, while I now have the pleasure of the company of two of my dear daughters, to whom I am attached with the strongest ties of fatherly affection, still I am absent in body from others, whom I love none the less. It would indeed be but saying to you, what, I doubt not, you already believe, that, amid all my many defects and short-comings, I nevertheless love my dear —— with a love due to a truly kind and good wife; my dear little daughters at home with the love of a tender father; *you*, as a *sister*, with the love of a brother; and our dear parents with an affection properly due to them; and so of other relatives and friends, not only of your blood kin, but also of my own natural brothers and sisters. And I am sometimes at least disposed to ask, Why is it? Why am I thus so much from home? Sure I am that it is not because I do not love home; for I feel an inward consciousness that I do, and those of my family and friends at home. I am ready then again to exclaim, Why is it? Is it from too great a love of the world? Is it to supply the demands of fictitious wants? Alas! I feel well assured, that, with mankind in general, the pride of self-love and love of the world has produced many, yea, very many, fictitious wants in the human family. And are we free from them? Ah! the answer is plain: I need not give it. I am often carried back in thought to that age of the world, when men were in love of heavenly things; when they lived in simplicity of manners, and in charity with each other; when they required

but *few things*, because their affections were not placed upon things of earth, but upon things of heaven; when they desired natural things alone for their use, yes, *use* for each other, and not from accumulation for the sake of possessing them; when they thus truly 'looked through nature up to nature's God.' I am then carried forward to the present time: and behold the contrast! What selfishness! What strength the love of the world has upon the affections of men! It then presses upon my mind, *I* am one of the selfish and worldly age; and am I not as deeply imbued with such anti-heavenly loves as others? By hereditary inheritance, I know I am; and, if I have not made some advances in regeneration, I am so by practice too. But, of my advance in the regenerate life, I am not disposed now to speak. My wish is, to be led of the Lord in the stream of his providence, and to perform my duty faithfully as a feeble minister in his New Church. From this desire I think it is, that I consent now to the very great sacrifice I make of my feelings for home, and my ardent love of family and friends. So that, whenever I can see that I can be suitably sustained in the performance of this use, and at the same time enjoy the benefit and pleasure of home, family and friends, it will meet with a hearty response in my bosom—yea, my soul will heartily respond, *amen!* But, perhaps, my own selfish and worldly state is not yet sufficiently subdued for such a blessed privilege. If not, O may it quickly be accomplished in me!"

## September 22, '51:

"Not long after I moved to this city, the society came into a state something like spring and summer, which gave me to expect that a *winter* would some day come. But, as we have to pass through successive states of regenerate life, in fitting for heavenly life, and as spring and summer are necessary for bringing forth fruit, I sincerely hope that the spring and summer alluded to may have produced some good fruit; if some other may have been blasted, frostbitten, or taken the rot; and that the sound fruit may have ripened in its state, and in a quantity sufficient to sustain the society during autumn and winter, until another spring and summer open to them. Of this state and condition of the society, there are now strong indications, and I hope the coming spring is not far distant. But we should wait with patience, if we are found doing all that we can; for, in such case, the Lord will open to his infant church a new state, as her members may be prepared to receive with profit. How beautifully our Saviour's words come up here: "Take no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient unto the day, is the evil thereof." Present evils should be put off; and, as they come up to be seen by us, they are present, and are *the day*. So that this duty is constant with us, and will give us all enough to do. Hence, while at-

tending to this duty, we should constantly and steadily look to the Lord, and quietly confide in the goodness of his providential leadings. And may we and ours cast ourselves into this blessed stream, feel its comforting influence, and be carried on safely in its current? And I hope the society here are in this effort, and will be abundantly blessed in the effort. And, indeed, that every society of the New Church may be doing the same, and may experience the same."

October 14, '51:

"Well, with a new page, I will commence a new subject, and one more interesting to you than domestic particulars about those with whom you have no acquaintance. The subject is the *New Church*,—yes the New Jerusalem spoken of in the Revelations, the morning of which has begun to dawn upon the world. There is *power* in these heavenly doctrines, and and there is solid comfort to be drawn from them—or, rather, *in them is solid* and lasting comfort to be found. O what a treasure we are in possession of! and is it not durable riches? Can we, with such wealth and riches, be poor? Our pockets and purses may be empty of gold and silver, as mine frequently are, or nearly so; but, still, are we poor? Yes, we may be, and we may be '*poor in spirit*;' but, if so, the promise is, 'Theirs is the kingdom of heaven.' May this poverty ever be ours! For, then, we will buy of the Lord 'gold tried in the fire that we may be *rich;* and white raiment, that we may be clothed, that the shame of our nakedness do not appear; and anoint our eyes with eye-salve, that we may see.' Do we, then, meet with trials, difficulties, crosses, privations, and other obstacles? let us remember that it is but the *fire* trying the *gold* we are procuring from the Lord. O, then, let us strive to look steadfastly to him, that we may endure these fiery trials with meekness and submission to the Divine Will? That we may be able to do as the Apostle James directs—'My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh *patience*. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.' (Jas. 1, 2–4.) Does not, then, the light of the New Jerusalem, with science, intelligence, wisdom, and her three degrees of love, give true comfort and consolation to the devout and humble recipient, even during the journey of life? I doubt not you have found it so; as I feel that I have, at least in some degree. But I have said there is a *power* in our heavenly doctrines. This expression was caused now by a remark made to me last evening. It was made by Mr. ——, brother-in-law to the Rev. ——, the Universalist you heard debate. Mr. —— said, the only religious impressions he ever had made on his mind, were made through me, while I was his preceptor. He said he felt sure, that, in consequence of their early impressions, he never could be any thing else than a Newchurchman. He

further said, (laughingly pointing to an old ragged coat he had on,) I have been wearing this old coat to save money to buy Swedenborg's books with, and I have just purchased the Heavenly Arcana and Ap. Rev. He has just returned from Pittsburg, where he made the purchase, to have something worth reading through the winter. He said universalism could do nothing for him. And this is why I said there is *power* in the doctrines of the New Church. And even where persons once favorable succeed, from selfish or worldly motives, in resisting them and throwing them off, it is *hard* work for them to do it, because there *is power* in these heavenly doctrines. And why should there not be? for the Lord Jesus Christ, who has 'all power in heaven and in earth,' is in them, as their centre, source and life; but is not really *in* any other doctrines. Then 'to whom could we go' but to Him? for *He* 'has the words of eternal life.' Glad indeed was I to hear that he could be nothing but a Newchurchman. Neither can we be any thing else."

October 20, '51:

"You may not only know, when this reaches you, *how* I have been engaged *this* Monday, but you may also see that *places* no more than *times* can obstruct or hinder my thoughts and affections from reaching *you* and *home*, although bodily absent. But when this mortal body is laid off, in our spiritual bodies, in which our thoughts and affections reside, wherever our thoughts and affections go, *there we* will be present, because thoughts and affections themselves are but conditions of the organic substance of the soul itself; hence *in* the spiritual body, and not *out* of it. The thoughts are the variations and changes which the mind takes in knowledges, and affections the quality in those changes and variations.

"Having preached several times since I left home on the subject of man's thoughts and affections, is perhaps why I seem to let my mind run on it when writing to you, and delight to write in reference to it. And beautiful and instructive in the light of the new church the subject truly is. Beautiful, because the doctrine which unfolds it is true, and the truth of the doctrine is from the good of love flowing from the Lord. And beauty itself in heaven is but the *form* of goodness, for beauty in outward form is what meets the eye. But, that it may be true beauty, it must have within it true virtue or goodness, and this will be seen in the sweet and comely form it takes. Female angels, then, are beauties themselves from angelical affections. So let those who love beauty, or desire to be beautiful, only strive to be *good*, affectionate, kind and useful, and they will be beautiful. True doctrine, then, is *beautiful* doctrine, because from good. And I might say male angels, being forms of charity, which is intelligence and wisdom, are by no means ugly beings, but *handsome* men. But they, too, must be good that they may be in charity and love, which is the life of

truth, that their manly appearance may be the true form of intelligence and wisdom. What inducements, then, my kind dear, have we, our children and friends, in this heavenly light of the New Jerusalem, to *be* new-church men! Does not the bare allusion to such conditions of life and form in a future world fill the soul with thrilling delight? Does it not open to our minds a field of contemplation that knows no bounds? Does it not tend to expand our feelings and views, and cause them to extend beyond the narrow contractions of self-love and love of the world? Does it not cause emotions to spring up in our bosoms which prompt us truly to love one another? O may we ever cultivate heavenly dispositions, heavenly tempers, heavenly desires, and live in the performance of heavenly uses? May we, *in* our natural *uses* and *duties*, in the body, be but bringing out and fixing deep within us such as are truly heavenly! May we all do so! May not, then, the subject of thought and affection, in the light of the new church, be made most instructive. For the all of our spiritual states, as well as natural, are involved in them. For it is the man himself. But how few understand it, or think extensively on the subject! My dear, I am ready to shudder, when I enter deeply into this subject, and try to look as deeply into myself. I am ready to exclaim, in the language of the Apostle, 'O wretched man that I am! who shall deliver me from the body of this death!' Hope then springs up, in which I trust, in some measure at least, the next verse may be adopted in humility of feeling, 'I thank God, through Jesus Christ, Our Lord. So then, with the *mind I myself serve the law of God*, but with the flesh the law of sin.' You may think it a little strange, why I quote from Paul, and not from the Lord's own words. But it came into my mind, and seemed appropriate. Of course, the Apostle's language must be understood in the light of the new church. 'Through Jesus Christ,' should be thought of as Divinity *in* Humanity. But this you clearly understand. 'To serve the law of God' truly, whatever may have been in the Apostle's mind, is to be obedient to the dictate of spiritual truth, which is now opened by the opening of the spiritual sense of the Word. 'But with the flesh the law of sin,' is to think, feel and act from the impulses of the hereditary natural man, thus from proprium. Whether the Apostle so understood his own language or not, it matters not; such is the truth in the light of the new church. Have we not all need to look deep within ourselves, that we may truly see ourselves; that, in that sight, we may see *how* we feel towards others *inwardly*, as well as *how* we act towards them *outwardly?* It matters not how good any one may be trying to be, an *inward* look is necessary. In fact, the greater the effort to become heavenly good any one may be making, the greater the need to look *deep* within, and the more frequently will he so look. And when this takes place, and thoughts about others in comparison with self closely observed, much may be seen necessary to be accomplished. Unkindness to be exchanged for kindness, unforgiveness for for-

giveness, and many other things. My kind ——, the more closely I examine myself, the more sensible I become of these truths. And do not you? Good as I believe you are and are daily trying to become, I have no doubt that you find it so, as well as I do. May we live in daily self-examination!"

January 2, '52:

"Much interest was manifested during my visit, and almost one entire family appear to be swallowed up in our heavenly doctrines. . . . . I have seldom met with so extraordinary a family—*all* to appear to be so *receptive* and *affectionate*. At the house of the old people, where all, children and adults, were assembled, I preached Saturday afternoon, and administered the rite of baptism to the eight. Tears of joy and sweet delight were shed on the occasion. They were shed in silence, but in solemn and rational enjoyment of the *new-church privilege* then afforded them. I could not refuse them a sympathetic tear; for I found it force its way upon my cheek, during the solemn and religious exercise. The reflections afforded, too, were peculiarly interesting. An old, grey-headed gentleman and his wife, with the innocence of returning infancy, moulded in wisdom, depicted on their countenances, with a family of grown up sons and daughters, voluntarily, and in an orderly way, entering through the gates of the New Jerusalem into the holy city—*there* to partake, as we sincerely trust, of the tree of life, and drink in of the fountain of the water of life freely. Who, acquainted with our heavenly doctrines, could witness such a sight, and not feel a deep interest in it? Even now, while writing to you, it is so fresh to my mind, that tears force themselves into my eyes. You speak of my compensation. Yes, my darling ——, in one sense, I am compensated; and, in that respect to which you allude, ungrateful would I be, were I otherwise. May I hold out faithful to the end!"

April 8, '52:

"Of the church in *********, I have not time just now to speak. Nothing particularly discouraging, nor any thing very encouraging. Hard times—money scarce—poor time to solicit for college or church purposes. You know, my dear ——, that the world is so out of order, that the wrong end may be said to be foremost. Generally speaking, every thing else must be supplied before there is any thing for religious purposes. Not only the necessaries of life, but the luxuries and pleasures. If, after all these gratifications, there be any thing left, a little of the balance is dealt out sparingly for the support of religion, unless some profitable speculation presents itself. I do not wish to write too hard, but it does sometimes seem to me, that the Lord's instruction in Matthew, to seek *first* the kingdom of *God*, &c., is reversed by men in the present day. The *world* is

is first sought, and then, if there be any time or money to spare, the fag-end attention is given to the Lord. The great rush to California seems to me to prove this. Do they go there to better their spiritual condition? That's the question. I will not answer. But, if I did answer, I would have to say, that I fear there are but few, if any, who really have spiritual matters uppermost and foremost. How many vainly think happiness consists in riches and indolence! They may thus rush to California, in hopes they may prove fortunate, obtain plenty of gold, then return, live idly, at ease, and be happy. But how mistaken! The *kingdom of God*, the only source of true happiness, *must be within*. California gold, however abundant, cannot plant that kingdom there. No: the divine truth of the Lord's Word, as a revelation from himself, known, acknowledged and lived, can alone do it for Christians. That truth will teach us what to do, and what not to do. It will, if we obey its voice, effect a change in our thoughts and affections, make us spiritually minded, and finally introduce us into happiness. Gold cannot do it. But I need not write more about this, at least for you, . . . . . ; for you know it already, and you and I feel assured that it is not the basis of our happiness. The heavenly doctrines of the New Jerusalem are doctrines from the Lord. They draw our minds together to the Lord, to inward joy, delight and happiness. May we ever live under their blessed light and influence!"

With these extracts, we close our brief and imperfect addition to the autobiography of Mr. Powell. We had hoped to do more and better: more worthily, for a most worthy subject; better, for the use and benefit of those who may read this work. As it is, we trust that this record of a good man, of one of our church's most useful and faithful ministers, of one of the Lord's most humble and zealous followers in the way of righteousness and peace, may go forth to perform its work, in such wise as to promote the good of souls, and thus to continue on earth, and for the church on earth, that labour of love which he began in the body, and will doubtless not cease to pursue, with heavenly ardour and wisdom, throughout the endless ages of his eternal life, in the Lord's heavenly kingdom of use.

# SERMONS.

## SERMON I.

### PERPETUITY OF THE EARTH.

### Isaiah, xxiv. 1.

"*Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.*"

Truth does not contradict truth. We need not fear to examine any principle or system laid down as true. If one part or position should be found to stand in opposition to another, it is evidence that something is wrong in it as a whole. And this we say of any theory or doctrinal view of christianity.

Our present purpose is, to call attention to four prominent doctrines, viewed in connection. These are, the destruction of the earth, the second coming of the Lord, the resurrection, and the general judgment.

These events are supposed to be most intimately connected in point of natural time, as well as in the *manner* of their fulfilment: so closely connected, both as to time and manner of accomplishment, that one cannot take place without the others. The general belief on this subject is, that, at some future time, this literal earth will be destroyed, and the face of all nature changed; that then will the Lord Jesus make his literal, personal appearance in the natural clouds surrounding the earth—at which time, the dead material bodies of all men will be raised to life and brought to the last general judgment. These literal views, it is claimed, the Scriptures teach.

In the present discourse, it is proposed to consider the first point, concerning the earth, and to examine the Scriptures on that subject, in order to ascertain what they do fairly teach as to its destruction or perpetuity. In this examination, we trust it will be distinctly seen in what light we may rationally understand the scriptural use of the term *earth.*

The general teaching on this subject is, that "the *visible heavens,* unable to abide when the Lord shall come in his glory, shall undergo a mighty change, and this very suddenly, and *with such a noise,* as the breaking and tumbling down of so great a fabric must necessarily *occasion;* that the *elements,* of which the creatures are composed, *shall melt with fervent heat,* at this coming of the Lord; that *the earth also,* and its inhabitants, and all the works, whether of nature or art, *shall be destroyed;* that all sorts of creatures which God has made, and *all the works* of man, must submit, and must pass through the fire, which shall be a consuming fire to all that sin has brought into the world, though it may be but a refiner's fire to the works of God's hand; that the glass of creation being made much brighter, the saints may much better discern *the glory of* the Lord therein. Now who cannot observe what a difference there will be between the first coming of Christ and the second? Yet that is called *the great and dreadful day of the Lord.* (Mal. iv, 5.) How much more dreadful must this coming to judgment be! May we be so wise as to prepare for it, that it may not be a day of vengeance and destruction unto us. Oh! what will become of us, if we set our affections on this earth, and make it our portion, seeing all these things *shall be burnt up!* Look out, therefore, and make sure of a happiness beyond this visible world, which must all be melted down."

Such and similar language is used by the christian world, to teach the literal destruction of visible nature; and many frightful and alarming descriptions are drawn, to set it forth.

In calling attention to the subject, it is proposed to consider it, by giving the scriptural teaching in relation to the term earth. To do this, several classes of scripture passages will be brought forward. Only a few of each, however, need be adduced. First, such as declare the destruction of the earth; secondly, those that teach its perpetuity; thirdly, such as can mean neither, literally; fourthly, some that relate to fire.

First, then, such as declare the destruction of the earth. Isa., xxiv, 6: "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned,

and few men left." Its dissolution and fall are declared in the 19th and 20th verses of the same chapter. In Nahum, i, 5, "The earth is burned at his presence; yea, the world, and all that dwell therein." And the Apostle Peter declares, 2d Epistle, iii, 10, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." These may suffice for the first class.

And here, if we were to stop and examine no further, or were first to confirm ourselves in the belief of a literal destruction, we might conclude that the Scriptures teach it. But we will now call attention to the second class, teaching the earth's perpetuity.

In Gen., ix, 12–16, speaking of the covenant which God established with Noah, and his sons, and their seed after them, and with every living creature with them, it is written, "And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for *perpetual* generations. I do set my bow in the cloud, and it shall be for a token of a covenant between *me* and *the earth*. . . . And the bow shall be in the cloud; and I will look upon it, that I may remember the *everlasting* covenant between God and every living creature of all flesh that is upon the earth."

From this passage, it might be asked, how long, as to time, is *perpetual* and *everlasting?* Can they ever end? Does not perpetual mean "never ceasing, continual, uninterrupted"? And does not everlasting mean "having no end, eternal"? If we wish to warn the wicked of their danger in the coming life, and admonish them of the punishment that awaits them, "where their worm dieth not, and their fire is not quenched," (Mark, ix, 44,) do we not tell them that it is *perpetual*, and *everlasting?* And why have not these expressions the same meaning here? For it is said, Ps. cxi, 5, "He hath given meat to them that fear him. He will ever be mindful of his covenant." His words are eternal truth, if we will but understand them.

Again, it is said, Ps. lxxviii, 69, "And he built his sanctuary like high *palaces*, [that is, the heights of heaven,] like the earth, which he hath established for ever." Here, too, strong language is used. In Ps. cxlviii, where the Lord is praised from the heavens, by the angels and all his hosts, the language is, "Praise ye him, sun and moon; praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded, and they were created; he hath also established them for ever and ever: he hath made a decree which shall

not be passed." Could stronger language be used, to declare the stability of visible nature! Should it even be contended, as some have done, that the single word "ever" means to the end of natural time, but that its repetition also includes eternity, this passage covers the whole ground; for here it is said, "for ever and ever." One more passage of this class: Eccl., i, 4, speaking of vanity and vanity of vanities, and the general cycle of things, it is written, "Generation passeth away, and generation cometh; but the earth abideth for ever."

These passages are sufficient to establish the perpetuity of the earth; and just as strongly as the others seem to establish its destruction: but both cannot be literally true: and we do not thus bring forward this latter class simply to establish the earth's duration from the letter of the Word, in opposition to those who believe in its literal destruction, and in this way raise a difficulty and leave it there; or attempt to disprove one doctrine by proving another and opposite one, without offering a satisfactory explanation, which may reconcile the two. And for this explanation and reconciliation, we are brought to the third class, and to the consideration of the spiritual meaning of the term earth, as used in the Sacred Scriptures.

The first we offer is Deut., xxxii, 1: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." And in Jeremiah, xxii, 29: "O earth, earth, earth, hear the word of the Lord." Now what can be plainer than this—that the literal ground is not meant. Inanimate and insensible matter cannot hear, and infinite divine wisdom would not therefore speak to it. Yet these words are true. But how are they true? They are easily explained by adopting the principle, that the thing or vessel containing is taken and used for that which is contained or within it. So here, upon this principle, the earth is mentioned for the people on it. This is literally so. And to hear signifies to receive, to give heed to or obey, what is communicated. Therefore, to hear signifies to obey. This also implies a knowledge of the things to be obeyed. From which, we may learn, that those addressed by the Almighty were those in possession of the Word of Revelation. These compose his church. That is, they are the church upon the principle laid down. Minds are only recipient forms of life; hence they are only recipients of the Lord's truth and love. Only in this sense are persons properly the church of the Lord, by being recipients of the genuine principles of the church. This explanation is sufficient to justify us in saying, that, by the term earth, the church is meant. This is so particularly where the truths of revelation are professed. And this is the uniform meaning of the word

earth wherever used in the Sacred Scriptures. Or, in other words, where the expression earth occurs in the Scriptures, we must understand, in addition to its literal historical meaning, when used in an historical sense, that the church is meant. And this will enable us to understand rationally every passage where it occurs, so as to reconcile those which, in the sense of the letter, are contradictory, making the Word appear to contradict itself, and so as to make obscure passages plain.

In proof of this position, let us bring forward a few other passages, where the earth is mentioned. Ps. xxiv, 1, 2: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods," or rivers. The first part of this passage may perhaps be viewed as literally true, but the latter part certainly cannot. For the round moving ball of matter cannot be so founded and established. But, when it is known and understood that water is an emblem of truth, and that seas and rivers of waters denote the science or knowledge of truths in a complex, abundant and living form, then all is plain. For the church is founded upon, and established in, the knowledges of divine truths in the minds and lives of men.

Again: Deut., xxvii, 23, where the children of Israel were promised many blessings, if obedient, and threatened with various curses, if disobedient; one of which was, "And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron." They were disobedient; but did this literally befal them? Still it is true. In the light of the new church, we can now see that brass in this passage is employed to denote natural good, and iron natural truth. By acts of disobedience, not strictly obeying the divine law, the interiors of their minds (heaven is within) were closed against the spiritual influence of divine truth and love: so that, in this wicked state, all the good and truth they were capable of receiving and enjoying, were merely natural, signified by brass and iron.

Ps. xxxiii, 8: "Let all the earth [that is, the church] fear the Lord." Gen. vi, 11: "The earth [the church] also was corrupt before God, and the earth was filled with violence." Ps. xxxiii, 5: "The Lord loveth righteousness and judgment, the earth [the church] is full of the goodness of the Lord." Ps. xcvii, 1: "The Lord reigneth, let the earth [the people of the church] rejoice." Rev. xiii, 12: "The beast causeth the earth [the church], and them that dwell therein, to worship the first beast." These proofs may suffice on this point.

In reference to the fourth point, that the earth is to be destroyed by fire, we adduce some passages in reference to fire and its meaning.

First, Deut. iv, 24: "For the Lord thy God is a consuming fire, even a jealous God." This cannot mean natural fire. Is not God love? The Apostle John says, (I Epistle, iv, 16,) "*God is love:* and he that dwelleth in love, dwelleth in God, and God in him." Fire is warm and burning. So is love warming to the soul's affections. Hence the correspondence of fire in the Scriptures to love—in its highest sense, to love in the Lord. This is its correspondence and spiritual signification, either in a good or a bad sense, according to the connection, wherever found in the Scriptures. For evil spirits in the other world and bad men on earth may abuse, misapply and pervert the love of the Lord as it flows into them. In this case, it is to them, on account of their evil state, made evil. In their application of it, it becomes the love of evil, which is the fire of hell. Therefore, hell-fire is but the burning and tormenting lust of evil. And because evil is this wrong application, abuse and perversion of good in the recipient subject, the term fire, corresponding to love, signifies this in either a good or a bad sense. Heavenly fire is heavenly love, or the love of good, while hell-fire is infernal love, or the love of evil.

The way in which good is changed into evil, may be illustrated by the way in which the same sun, shining on the thistle and the rose, is differently received, and produces different effects. The Lord says, (Matt., v, 45,) "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." But they receive it differently—the good as heavenly fire, but the evil as the burning of his dreadful wrath. Thus the divine love, tender and merciful as it is, is felt by those who are confirmed in wickedness, as the fire of wrath. By their awful perversions, they turn his holy love of others into their own filthy love of self, thus into hell-fire. When the minister, from the sacred desk, prays for holy fire to descend on the altar, &c., what else does he pray for, than the outpourings of heavenly love?

From this signification of fire, we may understand the use of this term in these scriptures. Exod., iii, 2: "And the angel of the Lord appeared unto him [Moses] in a flame of fire, out of the midst of the bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed." Fire here is divine love. Exod., xix, 18: "The Lord descended upon Mount Sinai in fire." This denotes the influx of his love of saving souls into the region of human internals. II Kings, ii, 11—where Elijah was taken to heaven in the presence of Elisha. As they went on and talked, "There appeared a chariot of

fire, and horses of fire." Here also fire signifies love in doctrines, and in the understanding of them from the Word. Zech., ii, 5—speaking of Jerusalem—"For I, saith the Lord, will be unto her a wall of *fire* round about, and will be the glory in the midst of her." Fire here denotes that protection which the Lord effects by his divine love grounded in the knowledges of truth. Heb., i, 7: "And of the angels he saith, Who maketh his angels spirits, and his ministers a flaming fire." This denotes the sphere of the love of souls, which emanates from the Lord's true ministers, as zeal, in the active discharge of the duties of their sacred functions. Lev., x, 1: Mention is made of strange fire. "And Nadab and Abihu offered strange fire before the Lord." *This* fire denotes worship of the Lord from the love of self. Lastly, James, iii, 6: "And the tongue is a *fire*, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature: and is set on fire of hell." A correct understanding of the Apostle's words here will explain the whole subject. The tongue means what is spoken. Speech is of thought, and thought proceeds from love. Evil love is hell-fire; so, when words proceed by the mouth from that evil affection, the tongue is said to be set on fire of hell. This shows that hell-fire is but infernal love. Such love of evil consumes, destroys, and perverts true faith, and charity grounded in a proper acknowledgment of the Lord, which is truly the church in man. So this fire of self-love destroys the church. This is the kind of fire, of hell-fire, that burns up the world, the earth.

Turn to Deut., xxxii, 22, and you will find it written, "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." This fire, kindled in his anger, is his love changed into self-love, and thus, with the evil, perverted into hell-fire, because they apply it to evil. This evil love consumes the church, as to the principles of charity and faith. For it is said here to consume the earth, and we have endeavored to show that by the earth the church is meant.

From these explanations now, we may understand the words of Peter. As the Lord himself, and the Prophets before him, in speaking of the church, used the term earth, so he has done. He has, in this passage, only been teaching the christian people, that the time would come, when the first christian church would be overrun and consumed by the evils of self-love and love of the world, by reason of which it would be brought to a close, at which time the Lord would effect his second coming. And this condition of the christian church he has represen-

tatively described, by the heavens passing away with a great noise, and the elements melting with fervent heat. "The earth also and the works that are therein shall be burned up."

Some may be ready to ask, If the earth means the church, how can the church be both destroyed and permanent. There might at first seem to be a difficulty involved in this question, but we assure you there is none. The earth does mean the church. But there is the church militant and church triumphant. Paul, to the Hebrews xii, 23, says, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." This speaks of the church, in her unfading glory, in a full and triumphant state, in the eternal world. There she is eternally secure, and immovably built upon the Rock of Ages. But, while the principles of the church are with men on earth, they are subject to great perversions and abuse, and thus the church suffers abuse.

In a word, where the Scriptures speak of changes upon the earth, burnings or other disasters, the meaning is, that these things befall the church among men in her militant state. But, where the Scriptures speak of the perpetuity of the earth, they are to be understood in reference to the never ending principles of truth and love in the Lord, as received by the general assembly and church of the first born—in reference therefore to the condition, the immovable condition, of the Lord's redeemed ones, the church in heaven. This two-fold condition of the church, explains why the Word seems to teach both the destruction and perpetuity of the earth. By combining all the passages quoted, and attending to the explanations given, in the spiritual light of this doctrine, it will be seen that no contradiction exists, but that all is beautifully consistent.

From what has been said, it may be seen also, that, according to the doctrines of the new church, this earth may continue to run undisturbed through countless ages, and yet every promise or prediction of the sacred volume receive its exact fulfilment; and that, whatever may eventually become of this earth, the Scriptures are not to be understood as teaching its destruction.

In conclusion, we offer a word or two in reference to the passage introducing the lecture. Suppose it should be asked, "Which is the upper side of the earth literally?" what would be the reply? In the light of the new church, it would be this: that which is up, or high,

denotes what is internal, or held in much esteem. And, as the earth means the church, the upper side of it must mean the church's internal principle, which is the highest love of the church; and this is love to the Lord: while the lowest, in this sense, is the love of self. But, when these loves, now perverted in man's fall, become inverted into their true order, the Lord is spiritually said to turn the earth upside down. The Lord is also naturally said to turn the earth upside down, when, speaking according to the fallacious appearances of human sense, he describes, in the letter of his Word, man's own perversion, or rather, to use a more perfect antithesis, outversion of the true order of these loves, wherein self predominates—wherein the Lord is professed and claimed to be loved only for the sake of self and the world.

Are there not strong indications that such is the case in the present day? But we trust the Lord is rapidly producing the new heavens and the *new earth*—that new and true christian church on earth—"wherein dwelleth righteousness"; so as most mercifully to afford to us a fulfilment of the prophetic enunciation of our text in the spiritual or good sense.

☞ *In this sermon as written, there here follow a certain note and reference, indicating that Mr. Powell, in the delivery of it, expatiated more at large on the text extemporaneously.*

## SERMON II.

### SECOND COMING OF CHRIST, AND FALSE CHRISTS.

*No prophecy understood till after its fulfilment.*

### Matthew, xxiv, 4, 5.

"*And Jesus, answering, said to them, See, lest any one deceive you. For many shall come in* MY *name, saying, I am the Christ; and shall deceive many.*"

In verses 23 and 24, it is recorded, "Then, if any one shall say to you, Behold, here is the Christ; or there; believe it not. For there shall arise false Christs, and false prophets; and shall give great signs and prodigies; so as to deceive, if possible, even the elect."

In considering our present subject, we intend, first, to offer some remarks as to the fulfilment of these predictions; secondly, to take a negative view, by showing how the true Christ cannot come, because connected with the coming of false Christs; thirdly, to examine some scriptural passages in reference to clouds; and fourthly, to take the affirmative view, and explain how the true Christ effects his second coming, what false Christs are, and how such come in the same way that the true one comes, so as to be able to deceive.

First, then, in reference to the fulfilment of these predictions. The words of the text are part of our Lord's reply to his disciples, on their coming to him privately and saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Hence their connection with the subject of the second coming of the Son of Man.

The literal things referred to in the question put by the disciples, were the buildings of the temple, concerning which our Lord had declared, "There shall not be left here one stone upon another, that shall not be thrown down."

The destruction of this temple, then, was the particular subject of conversation, in the sense of the letter. From this, it has been supposed, that this event is the principal subject of the Lord's instruction in this place—particularly in the fore part of this chapter; and also in Mark and Luke, where the same subject is treated of: consequently, that the disasters spoken of, are *only* descriptive of the calamities which befel the Jewish Nation at the time of the overthrow and destruction of Jerusalem and its temple.

It is admitted, however, that other parts of the same chapters do treat of the second (supposed) personal coming of the Lord, and the dissolution of all things, so generally looked for. But, according to the doctrines of the new church, such is not their meaning, in a strictly literal sense and application. First, because there is no such distinction expressed in the divine record. Secondly, Because the parts supposed to refer to Jewish calamities, and the destruction of the temple at Jerusalem, and those referring to the second coming of the Son of Man, are connected by the word "immediately." From which fact, the new church believes that it is contrary to sound reason, and the common use of language, to say that an event, and the circumstances attending it, which took place about the year 70 of the christian era, and one which has not yet literally taken place, although nearly 2000 years have passed by since the accomplishment of the first, should nevertheless be coupled together by the positive declaration "immediately." Thirdly, Because, upon good authority, it appears, that John was not banished by Domitian into the Isle of Patmos, where he is said to have received and written his Revelations, till about the year 96; and in this Book, then written, he speaks of the coming of the Lord, and of the precise manner of that coming. Rev. i, 7: "Behold, he cometh with clouds; and every eye shall see him, and they which pierced him; and all kindreds of the earth shall wail because of him. Even so, amen." And certainly infinite wisdom would not dictate a prediction, yet future, to be written about twenty-six years after its actual accomplishment. Fourthly, and lastly on this point, Because the whole prophetic teaching is given in one unbroken and connected series. For the conversation between the Lord and his disciples commences about the Jewish temple. In the question which introduces the subject, the disciples ask him concerning its destruction, the sign of his coming, and the consummation of the age; and his reply, is to all the things concerning which they asked him. Thus it would seem, that no doubt could remain, but that, in the divine mind, one and the same event was the subject of divine thought. Hence, all that is predicted on the occasion

has a distinct and direct reference to the coming of the Son of Man, and is connected with that event.

And why, it might be asked, should it ever have been supposed that events so distant from each other, and so dissimilar in character, should be thus promiscuously blended together? Is it not in consequence of an effort to drag down the high and holy principles of the Divine Word from the teaching of spiritual and heavenly things, so as to make it teach literal, external things only? Is it not from having the mind placed upon earthly things, and from its being kept there in natural light, by a doctrine which so interprets the Sacred Scriptures; and thus makes the predictions of the Lord concerning the coming of the Son of Man treat only of the earthly temple, and, at the same time and in the same connection, of other events equally literal, such as the end of the world, and the personal appearing of the Lord in the clouds, which are supposed to take place hundreds, if not thousands, of years after the first, and yet to be connected together in their prediction by the term "immediately"?

But, in whatever light this prediction of the Lord may be understood or explained by different sects, it is believed, in the new church, that it is connected in its detail in point of time; that its fulfilment is no less connected; and that the second coming of the Lord, which is the coming of the Son of Man, is involved in the whole of the Lord's prophecy.

As to this event, it is generally believed that it will be a literal personal appearing of Jesus Christ in the natural clouds over our heads, attended with the complete destruction, or purification by fire, of this earth and the visible universe. But the new church takes another, and an entirely different view of the whole subject. And this brings us to the second point of our discourse, in which we propose to take a negative view, by showing how the true Christ *cannot come*, as it is supposed he will come, in the literal watery particles of the atmosphere; and this, because such a coming is connected with the coming of false Christs.

Believing, as the new church does, that the coming of the Son of Man and the consummation of the age are the distinct things of the Lord's prophecy in his answer to his disciples, connected, in the context, with the pretensions of false Christs, it can see why the caution, not to be deceived, is given.

Now, in order to have a clear understanding of the subject, we wish it to be kept in mind, that the true coming of Christ is to be attended with the pretensions of false Christs. Hence it is evident, that the false will come, or does come, in like manner as the true Christ comes. If otherwise, there could be no liability to deception.

This is unavoidably the case, because the precise manner in which the true Christ is declared to make his appearance, is distinctly pointed out in the very prophecy which announces the event. The exact *manner* is as positive as the promise itself, and is equally entitled to belief. It is declared to be in the clouds of heaven with power and great glory.

In order to bring this negative view of the subject fairly before the mind, let us suppose a case. Suppose a noted individual should leave your community, promising that he would return to it again; that he had caused the promise of his return to be written in a book, and had pointed out the precise manner in which he would come; say, riding in a carriage. That, at the same time, he had caused it to be recorded that others would come, claiming to be the person referred to in the book. In process of time, there comes one, who sets up the claim that he is the individual who has promised to return. But, he comes riding on horseback. Now, by examining the record of the book, would he not at once be pronounced an impostor, because he did not come in the manner specified therein? In short, could any individual in the community that retained full faith and confidence in the promises of the book, be deceived by any person's coming in any other way than *riding in a carriage?* But, if he were to come in a carriage, in the very way in which the noted individual had promised to come, they might be deceived. The only way the true person could be distinguished from false pretenders, would be by some signs, power, or demonstration, other than the *mere manner* of his coming, and such as the pretenders could not give, although they might imitate them.

Let us now apply this principle to our present subject. And, if it be properly considered, it will, of itself, show conclusively, that the second coming of the Lord cannot be a mere personal bodily coming in the literal clouds which float aloft over our heads. Because, according to all known laws of science, it would be impossible for any one to ascend into the literal watery particles of the atmosphere, in order to descend again, with the proclamation that he was the Christ. But, should some aeronaut make the attempt in a balloon, or something else equally unstable, would he be likely to succeed? Hence it is not even probable that any one would undertake so hazardous an adventure, for the mere purpose of deceiving mankind, or that he could himself be deluded into the vain belief that he was really Christ. Nothing, then, short of a miracle could enable any one to take his station in the clouds for any purpose; and surely this will not be granted by the Lord to pretenders, for the purpose of deceiving mankind. One deceiver would not be sufficient; for the caution speaks of *many*. But, even suppose

some individual, or individuals, should succeed in posting himself, or themselves, up in the clouds; what would be the effect? Could he, or they, possibly produce such appearances as it is declared shall attend the coming of the Son of Man? How could he, or they, possibly produce such things as are predicted shall take place even *before* the coming of the sign of the Son of Man in heaven? And mark, these things are: "that, immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Now, we ask, could any believer in the written Word of Revelation, be deceived by any person coming and literally saying, "I am Christ," without the phenomena referred to having first taken place? And it is hardly to be supposed, that any one, who does not believe in the truths of the Bible, should believe any thing of the whole matter. We say, then, not only in respect to true believers in the Scriptures, but also in respect to all persons whosoever admit their truths,—and certainly none others could be deceived, howmuchsoever they might be disappointed, —that, in order to deceive, false Christs must come in a way similar to the coming of the true Christ. And, what is more, their coming must be attended with similar circumstances—at least so far as the Sacred Scriptures afford direct teaching on the subject. And further,—in addition to what has been said of the impossibility of men's aping Christ, so as to deceive those who abide in the teaching of the Word,—if his coming were to be a literal personal coming, the deceiver, or false Christ, would have to show forth power and great glory. Of this, however, we think there is no great danger.

Here we remark, that these difficulties, attending the personal appearing of the Lord in the literal clouds surrounding our earth, cannot be reconciled to the thoughtful and inquiring mind, by any blind assumption that it must be so literally whether we can understand it or not. It contradicts reason. Such an assumption might have been allowed once, but that time is passing rapidly away. Nor can they be reconciled by any unwarrantable assumption to the effect that a part of the prophecy is to be understood literally and a part is to be taken figuratively. No such distinction is marked in the prophecy concerning the coming of the Lord and the deception of false Christs. Besides, such a course would be treating the sacred volume with unauthorized license.

The coming of false Christs, and all the other circumstances connected therewith, are as much the plain and positive predictions of the Lord, as are the coming of the Son of Man, and the end of the world, or con-

summation of the age. Consequently, one is as much entitled to literal construction and belief as the other.

But the caution is, "Take heed that no one deceive you." This will imply also a caution, that you deceive not yourselves in this matter. The Scriptures of Truth are given to men to be understood: they should therefore employ their understandings in that way. Hence, if any doctrine or view of the Word be presented, which is contradictory, or contrary to sound reason or common sense, another and better way should be looked for. Now, from what has been said on this point of our present subject, let men exercise their rational mind, and look at it, and see if it is not a clear point, in this negative view, that the Lord's second coming cannot be a literal personal coming in the natural clouds above our heads! Can they not see, that, if this were to be the case, in the precise literal manner pointed out in the prophecy itself, it would be contrary to sound reason and common sense, to caution mankind not to be deceived, to beware of false Christs, where the power of deception was so completely placed beyond the reach of impostors? For we contend, that the caution being given by infinite wisdom, is evidence of the possibility of deception.

We conclude this division of our subject, then, by saying, that false Christs make their appearance with the coming of the true Christ. Therefore, in whatever manner the true comes, so do the false; and in whatever way false Christs cannot possibly come, the true Christ does not; and, as false Christs cannot come in the material clouds around the earth, neither is the true Christ to come literally and personally in those material clouds.

But there is a way in which both come, as the Scriptures distinctly teach; and that way is in the clouds of heaven. But what are the clouds of heaven? Not, surely, the watery particles of the atmosphere; for these are but vapors, belonging to the earth. Christ is promised to come in heavenly clouds. Where then is heaven, that we may know whither to turn our attention, to behold its clouds. The Lord answers: for he says, "Neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you." (Luke, xvii, 21.) It is the Lord's truths in the understandings of men, from a principle of love in their wills. And these truths are his Word—"Sanctify them through thy truth: thy Word is truth." And this brings us properly to the third part of our discourse, in which we are to examine some scriptural passages in reference to clouds.

That the reason for the meaning of clouds in the Scriptures may be seen in clearer light, we simply remark, that natural clouds obscure

natural light. So does ambiguity of expression, or ignorance of what is expressed, obscure the light of truth. Remove either, and the truth may be seen.

Natural clouds are of various densities and appearances: so are there different degrees of obscurity in which truths are seen and understood. In short, clouds, as a medium, present light but obscurely. Hence, when any thing is but indistinctly understood, or not understood at all, it is commonly said to be enveloped in a cloud. Therefore, the term cloud, as used in the Scriptures, according to the science of correspondence, signifies the letter or literal sense of the Divine Word, or the obscure manner in which its spiritual truths are understood by men, or not understood at all by the merely natural mind. Divine and heavenly principles are thus addressed to mankind through the medium of the letter of Scripture; and that is why that sense is called the clouds of heaven. Jehovah thus manifested himself in ancient times; and the wise men of those times wrote their books in a similar style.

But we now ask attention to the evidence and rationality of this explanation, drawn from the Sacred Records. Gen., ix, 13: Jehovah says, "I do set my bow in the cloud," &c. This is a token of man's regeneration and consequent conjunction with the Lord by the medium of the letter of the Word. So, when Pharaoh, the oppressive king of Egypt, and his dreaded host, pursued the children of Israel, it is said, "The angel of God, which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians, and the camp of Israel; and it was a cloud and darkness to *them*, but it gave light by night to *these;* so that the one came not near the other all the night." (Ex., xiv, 19, 20.) This cloud is the literal sense of Scripture. Egypt denotes the natural mind separate from the spiritual. Israel is the spiritual mind, or church, in the effort of regeneration. Temptation is the night in which they are. Spiritual truths within the letter, are light to Israel, or to the mind in a state of spiritual discernment; but they are darkness to Egypt, or to the mind in a merely natural state, obfuscated by the falsities of evil, and consequently in entire doubt and denial.

Ex., xvi, 10: "It came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked towards the wilderness, and behold the glory of Jehovah appeared in the cloud." This cloud is the letter, that is, truth accommodated to man's apperception; but the glory is the internal sense. When the spiritual truths of the Divine Law became clothed with men in literal precepts, the same rule

is observed: "Lo, I come unto thee in a thick cloud, that the people may hear, when I speak with thee, and believe thee for ever." (Ex., xix, 9.)

Ex., xxxiv, 5: So, when Moses went up into the mount, to receive the Divine Law on tables of stone, "A cloud covered the mount. And the glory of Jehovah abode upon Mount Sinai six days: and the seventh day, he called unto Moses out of the midst of the cloud." Deut., xxxiii, 26: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help; and his excellency on the sky (clouds)." I Kings, viii, 10, 11: Attending the dedication of the great temple built by Solomon, "It came to pass, when the priests came out of the holy place, the *cloud* filled the house of the Lord; so the priests could not stand to minister because of the *cloud;* for the glory of Jehovah had filled the house of the Lord." Ps. xxxvi, 5: "Thy mercy, O Jehovah, is in the heavens; and thy faithfulness reacheth unto the *clouds.*" Ps. lvii, 10: "For thy mercy is great unto the heavens, and thy truth unto the clouds." Ps. lxviii, 34: "Ascribe ye strength unto God; his excellency is over Israel, and his strength in the clouds." Ps. civ, 3: "He maketh *clouds* his chariots." Isa., xix, 1: "Behold, the Lord rideth upon a swift cloud, and shall come into Egypt," &c. Isa., iv, 5: "And the Lord will create upon every dwelling-place of Zion, and upon her assemblies, a *cloud* and smoke by day, and a flaming fire by night; for upon all the glory shall be a defence." How truly and beautifully does this last passage show the doctrine we have been attempting to establish, viz., that *cloud* signifies the truth accommodated in the literal sense of the Word. The glory and power is in the truths of the internal sense of the Sacred Scriptures, which is their spiritual sense, and is that which is understood in spiritual discernment, according to the Apostle (I Cor., ii, 11–14); while the literal sense can be made to prove almost any thing and every thing by the natural mind; remaining, at the same time, a covering and *defence* against the profanation of the holy things of their inward power and life.

If we turn now to the New Testament, we will find a similar use of the term clouds. Matt., xvii, 5: In reference to the transfiguration of the Lord, it is said, "While he yet spake, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, which said, This is my beloved son, in whom I am well pleased." The literal historical sense of the Gospel does teach the doctrine that Jesus Christ is the son of God. This is "the cloud." And a cloud it certainly is to many minds; because, in them, the Father and Son have a personal separation.

Rev., x, 1: John saw a mighty angel come down from heaven, "clothed with a cloud." Rev., xi, 12: The two witnesses "ascended

up to heaven in a cloud; and their enemies beheld them." Rev., xiv, 14: "And I looked, and behold, a white *cloud;* and upon the *cloud* one like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle." "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the *cloud* thrust in his sickle on the earth; and the earth was reaped." (Verse 15.) Now, if *clouds* are to be understood literally, why not the *sickle* too? You have as much authority for the one as for the other; for both are literally mentioned. The idea of a metal sickle in such a position, would be no more absurd, than the idea of *material clouds* in connection with the Lord's coming. But sickle signifies the divine truth by which judgment is effected; and the reaping of the earth with it, denotes the judgment of the church thereby.

Now, if by *clouds*, in the Scriptures, we are to understand the vapours above the earth, or such as appear in stormy weather, is it not remarkable that so many scriptural occurrences should have taken place in such weather?

The term cloud, or clouds, is used in more than one hundred places in the Bible; and we feel well assured that, if any one were to examine them, he would be satisfied that the watery particles of the atmosphere are not to be understood by that term in the Scriptures.

What else, then, can they mean but the literal sense, as the covering, or the containing vessel, of the spiritual sense? And thus we come to the fourth point of our discourse, in which we take the affirmative view, and explain how the true Christ effects his second coming; and what false Christs are; and how such come in the same way to men that the true one comes, and may therefore deceive. This point follows as a consequence from previous explanations; but, to make it appear plain, it must be seen in connection with them.

The Word is the Lord. (John, i, 1.) Hence the true doctrine of the Word is the true Christ. When this is unfolded as to its true internal spiritual meaning, as a uniform and infallible system, then Christ is come. His second coming, then, consists in the opening, or explaining, of the Sacred Scriptures, so that they may be rationally and spiritually understood, which is signified by seeing, and is their internal sense. This is now done in the writings for the new church, so that we are actually now beginning to enjoy the blessings of his second advent! But let us, for a few moments, view the subject in connection with false Christs.

All christian sects go to the letter of the Word to prove their doctrines; and each sectarian can find something which he can construe to favor his peculiar system or belief. Every wrong application of the Word, or every false doctrine, made so by falsifying the letter of the Word, is a false Christ. We do not specify any by name. We sum them up in the general expression false doctrines—false teachings of every description of doctrine—claimed to be drawn from the Word of God as divine truth. Whatever doctrine is taught from the Word, claiming to be of God, saying this is of faith, when it is not the true teaching of the Word, is a false Christ.

And who can look abroad over the world, and behold the religious teachings in the present day, and not be satisfied, if it be admitted that false doctrines are false Christs, that many have come in that character?

And this shows, too, the way in which the true Christ comes. True doctrine is taught in the letter of the Word. That doctrine is the true spiritual sense of its letter. And this spiritual sense is the true Christ. When, therefore, the Word's true internal meaning, or spiritnal sense, is revealed in its letter, the true Christ comes in it. The false Christ is nothing else than a falsification of the true sense of the letter, or a malconstruction of it. No one, therefore, need mistake us in this matter. While we say distinctly that all false doctrines drawn from the letter of the Word are false Christs, we as distinctly say that any falsity is not in the letter of the Word, but in the systems which pervert it.

Let it be understood, then, that the true or legitimate doctrine of the letter of the Word is the true Christ; for the true doctrine *is* taught in the letter of the Word, as well as the false doctrines drawn from it by a perversion of its legitimate teaching.

This *letter* is "the clouds of heaven," while the internal or spiritual sense within it is "the power and great glory;" and, when this sense is seen in the letter, Christ, or "The Truth, the Way, and the Life," is seen "coming in the clouds of heaven, with power and great glory."

Therefore it is now quite clear how false Christs can come as the true Christ, and deceive. For false doctrines can be taught from the letter of the Word, just as true doctrines are taught from it. And because the false as well as the true are taught from the letter of the Word, therefore both come, to the simply good members of the church, in "the clouds of heaven." In this way only can false Christs come in the clouds of heaven, by men falsifying the letter, which in itself is not false. [And the signs and wonders, or miracles; which these false Christs work, to deceive "the elect," are those revivals of religion which the preachers of such false doctrines produce by the excite-

ment of enthusiastic spirits.] In this way, false Christs can come, and have come, and do come—although they do not as persons post themselves up in the watery particles of the atmosphere. In a word, false Christs come to men in the form of preachers of false doctrines; and in this way they may most manifestly prove deceptive; and there can be very little doubt that many innocent minded persons have been, and still continue to be, deceived by them. And such preachers of false doctrines, are false prophets.

In conclusion, we remark, that the new church believes, that "the morning comes," as well as "the night;" and that "*now*," is the "accepted time," or the "morning," of the new dispensation—that Christ has actually come in the manner pointed out, that is, in the true doctrine, or spiritual sense, of his Holy Word—that he comes in the union of charity, faith and good works in and by that doctrine, as a matter of spiritual and heavenly life in the members of his new and true christian church—that he comes in the teaching of the true doctrine of his Word respecting himself as a trine of Father, Son and Holy Spirit in one divine person, and by whom is the atonement, or reconciliation of man to God, and man's consequent redemption and salvation—that he comes in the opening of the Sacred Scriptures, so as to reconcile or do away the apparent contradictions of their letter, and bring immortality more manifestly to light by the Gospel, in a display of the true nature of the resurrection of the dead to a future life—that he comes in an immediate revelation of very many knowledges respecting the existence of a heaven, and a hell, and in general respecting the true nature and laws of the spiritual world, and its instant and constant operation in or upon the natural world—that he comes to the church, and the individual minds of its members, as *truth* in all its bright array, clearing far off the *clouds* of religious ignorance and intolerance—yes! that he comes with *love* in *truth*, warming and revivifying the inward life of the soul, causing the good affections of charity to spring up and grow, bearing the fruits of his righteousness, joy and peace—yes! that *he has actually come* in the doctrines of his Word as its true internal or spiritual sense!

And this doctrine is offered, to an agitated, distracted and needy world, in the writings of the new church. "But who may abide the day of his coming? and who shall stand, when he appeareth? for he is like refiner's fire and fuller's soap." And "he shall sit as a refiner and purifier of silver," and "he shall purify the sons of Levi."

May countless multitudes hasten to receive him, acknowledge the truths of his second advent, and, with heartfelt rejoicing, crown him Lord of All! Amen.

# SERMON III.

## FIRST ON THE RESURRECTION.

*Angels live without material bodies.*

## John, xi, 23—26.

*"Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life: he that believeth in* ME, *though he were dead, yet shall he live: and whosoever liveth, and believeth in* ME, *shall never die. Believest thou this?"*

In two former discourses, it was stated, that the destruction of the earth, with visible nature, the second personal coming of Christ, the resurrection of the dead, meaning the material bodies of men in the last day, and the final general judgment of all, are events inseparably connected. They make a kind of theologic chain, which has generally been acknowledged. And as one is understood, so must the others be. Therefore, to take away the common view of either point, or link, is to make the whole give way, and render necessary an entirely different understanding of the subject.

The two points concerning the earth and the second coming have been considered; and we are now to consider the third.

If the positions taken in our previous discourses be true, then must the doctrine of the resurrection be understood in a sense different from that of the resurrection of the material bodies of men. But we feel no desire thus to seem obnoxious to the charge of begging the question. Nay, we rather desire that the whole subject may be carefully and fully investigated, and rationally demonstrated, so that it may be seen to be true in its own light, according to the doctrines of the new church.

The third link in this theologic chain, the resurrection, being now to be examined, we think the true doctrine of the Word respecting it, lies couched within, and may be drawn from, our present text.

In this passage of the Divine Teaching may certainly be found the true doctrine concerning *life*, *death*, and *the resurrection*. Two sisters, Martha and Mary, are weeping over a beloved brother, whom they suppose to be dead. His body has been devoid of life four days, and is now lying in the grave. The Lord Jesus is sought and found. He comes to the grave of the beloved Lazarus, and calls him forth by the mighty power of his living voice. But this reanimation of the cold tenement of clay does not make it spiritual, nor deliver it from the power of subsequent natural dissolution. At least, there is no evidence that it does.

This whole narrative of the sickness, death and resurrection of Lazarus, certainly furnishes, in its spiritual explication, the most suitable occasion for imparting the correct doctrine on the subject under consideration. Consequently, if we can understand aright the Lord's instruction in this place, we will have the true doctrine of the Scriptures, in all other places, on the resurrection. For the Lord does not teach in one place what he contradicts in another, however much, in some places, it may so appear in the sense of the letter. Neither do his apostles teach a doctrine at variance with the teachings of their Divine Master. In all the appearances of such a contradiction, the defect is in us, poor erring mortals, who look too much to self and outward or natural things, and too little to the Lord and the inward spiritual things of his Holy Word. May we all lift up our minds and have them open to the Lord and heavenly things, so that we may "come to understanding," and "learn doctrine."

We propose to explain our present text, and to examine its doctrinal teaching, by showing, first, the natural and mistaken idea of the resurrection, such as admitted by the Pharisees in Acts, xxiii, 8, and the spiritual and correct idea which the Lord imparts; secondly, the scriptural meaning of life and death; and thirdly, what are the graves out of which the dead are said to be raised.

1st. Must not every attentive reader of our text see at once that the literal idea contained in the words uttered by Martha, is different from that expressed by the Lord himself? The Saviour tells her, "Thy brother shall rise." His material body was dead. *This* was in the mind of the mourning sister, Martha. She therefore says to the Lord, "I know that he shall rise again in the resurrection at the last day." Is not this natural idea of a bodily resurrection at the end of the world,

as expressed by Martha, the idea generally prevailing in the christian world? For the general language on this subject is, "that, at the last day, there shall be a general resurrection of the dead, both of the just and of the unjust; when they that are then found alive shall in a moment be changed; and the *self-same bodies* of the dead, which were laid in the *grave*, being then again united to their souls for ever, shall be raised up by the power of Christ. . . . . The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his spirit, unto honor; and be made conformable to his own glorious body." But does the Saviour, in his reply, sanction such a doctrine? Does he leave any room for the mind to rest in such an idea? Certainly not. For he promptly replies to her, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." The only condition for attaining to the life at which he points, is that of a belief in him. And this is not an act of the material body, but of the immaterial soul. Besides, if we apply his instruction to the material bodies of men,—bad as men are and have been,—it would prove that there had not been a believer in the Saviour from the time of the utterance of these words up to the present generation. For the words are, "and whosoever liveth, and believeth in me, shall never die:" but the bodies of all men have died up to the present time; which proves one of two things, either that there has been no true believer in Christ, or that the death of the material body is not here meant. The latter, no doubt, is the truth.

From this fact, is it not manifest, that material bodies, the dead carcases of men, were not in the thoughts of the Divine Mind, when uttering these words; and, consequently, that resuscitating them in the last day of natural time, forms no part of the Lord's doctrine of the resurrection.

The literal idea, as expressed by Martha, is such as merely natural men have; for, when they think of men, or speak of men, the body is regarded as the man. So, when they think of resurrection, a rising of the material body is thought of. But this is not the case in the Divine Light of the Lord; nor with man in spiritual discernment. For, when those who are in this light reflect upon man, they regard his soul as the real man; and, when they think or speak of resurrection, the soul's separation from the material body and entrance into the spiritual world, is the subject of their thought.

This is said in reference to what takes place with all men at the time

of natural death, but not in reference to the spiritual meaning of resurrection, which relates to man's reformation and regeneration.

As the Lord evidently did not speak of the material bodies of men in his instruction to Martha, and yet did teach a resurrection to life, must he not have spoken in reference to the souls of men? Hence it is the doctrine of the new church, in reference to the fact itself of a future life, "that, immediately on the death of the material body, which will never be resumed, man rises again as to his spiritual or substantial body, wherein he exists in a perfect human form, and thus, that death is only a continuation of life."

The true personal resurrection, then, takes place at the death of the material body, and consists in raising the spiritual body, of which Paul speaks, out of the natural body. Consequently, the spiritual or real body of every person is, during natural life, in the natural body. The sensation retained after any member of the body has been amputated, proves this. Cut off an arm, the person still retains the feeling of having an arm remaining unimpaired. So of a hand, finger, leg, or foot.

The soul, then, in the general meaning of that term, of spiritual substance and in *human* form, is truly the spiritual body that is raised. Hence it follows, that the body to be raised is already a spiritual body in man, and is not, correctly speaking, laid in a literal natural grave. But, when the soul, the spiritual body, is separated from the material body, which, in one sense, is its grave, at the time when what we call death takes place, it is sweetly and gently conducted, by guardian angels from the Lord, into the life of the spiritual world.

The real man is thus resuscitated and brought to the conscious reality of a living being in human form. With him, the awful dread of death and dying has now passed away, and the risen being can rejoice, that he is still living in most substantial form; that he has safely entered upon the certainty of immortality; and that death is neither annihilation, nor an eternal sleep.

These remarks have been made in reference to what may be termed a personal resurrection, that is, man's entrance into the spiritual world as a living being, but not in reference to the spiritual meaning of life, death and resurrection, in their relation to the quality, state or condition of the soul, in which is involved the doctrine of reformation, regeneration, salvation and heavenly life, or rejection and condemnation. All these are involved in the true scriptural idea of life, death and resurrection. The merely natural and mistaken idea is, to apply them to the material bodies of men when mentioned in the Sacred Scriptures.

But the true spiritual idea involved in them, which is the correct one, is to apply the terms life, death, and consequently resurrection, to the souls of men, to express their state or condition in reference to heavenly life or misery. And this brings us to the second division of our subject—The scriptural meaning of life and death.

And here it may be asked at once, Of what death, in reference to man, do the Scriptures teach? Is it strictly of the death of the body, or of the soul? And must not the resurrection be understood accordingly? If the true sense of Scripture, seen in spiritual light, "which is able to make wise unto salvation through faith which is in Christ Jesus," teaches that, by death, or dying, principally and essentially, the death of the corporeal body is meant, then indeed it might be claimed for resurrection, that it means a resurrection of the same. But, on the other hand, if the true sense of Scripture teaches that, by death, principally and essentially, a certain state or condition of the soul of man, and not of his material body, is meant, then indeed may it in truth be claimed for resurrection, that it relates to the soul, and not to the material body. Let us then see, by reference to the sacred volume, to which of these it most fitly applies.

In Ps. xxxiii, 18, 19, it is written, "Behold, the eye of Jehovah is on them that fear him, on them that hope in his mercy: to deliver his *soul* from death, and to keep them alive in famine." This speaks of the death of the soul.

In the eighteenth chapter of Ezekiel, it is said, more than once, "the soul that sinneth, it shall die." And here we may make this general remark, that, wherever death and dying are mentioned in the Sacred Scriptures, in their true internal meaning for a genuine living church, they relate to the souls of men, and represent some condition of the church among human beings. But let no one misunderstand this remark. To avoid this, we now most distinctly say, that the body of man literally dies; and, in the historical sense of Scripture, which is its literal sense, in many places, and in strict historical truth, this death of persons is related. But all such accounts, while they may be true as to the bodies of men in the sense of the letter, represent, at the same time, states of their souls, and certain conditions of the church, as treated of in the Word's spiritual sense. And it may now be laid down, as a uniform law throughout the whole Word, that the historical account of the natural death of persons, or of persons dying naturally, is given in the Word of God for the sake of its spiritual meaning.

The expressions *death*, *to die*, or *dying*, may be variously applied. But, perhaps, the best definition that can be given to them, and one

that will include all others, is, that they signify, that a person or thing undergoes a process, in which he, she or it ceases to be such as he, she or it was before. This meaning is applicable to both soul and body; for, when their separation takes place, the relation ceases to be what it was before dissolution.

Now endeavor to keep in mind the true meaning of death and dying, that is, a thing's ceasing to be what it was before, and that, in the Scriptures, this is principally and essentially applied to the soul and the church, and not to the material body, while we examine some passages of the Word in this light. Go we then to the Bible, and let us see what is the nature of its teaching on this subject.

In the second chapter of Genesis, Adam was told, "Of every tree of the garden, thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for, in the day that thou eatest thereof, thou shalt surely die." We take this as a starting point on this subject, in order to show the true scriptural meaning of death, that from it the true scriptural meaning of resurrection may be drawn. We will, therefore, give a short explanation of this passage in reference to Adam.

Was then this spoken to him of his soul, or of his body? It could not have been in reference to his body; because the same account tells us that he did eat; whereas his natural body did not literally die in the natural idea of its time of death: for it is said, "All the days that Adam lived were nine hundred and thirty years, and he died." The true meaning of this can be known only by learning what is spiritually signified by Adam. In a general sense, by Adam, the most ancient church is meant. In an individual sense, this term signifies true faith in the Lord, grounded in love to him. For such a state constitutes a true man; while, in the original, the term Adam signifies man.

In order to explain the passage, we observe, that to eat signifies to appropriate to life. Spiritually, it is for man to learn, know, perceive and love what is good and true from the Lord, by means of what has been revealed to him in the Divine Word. This is true order. But spiritual and heavenly things are not discoverable to man by means of mere natural science.

Now to eat of the tree of the science (knowledge) of good and evil, is to attempt to become spiritually wise from the principle of self and by the light of the world; or "to inquire into the mysteries of faith by what appertains to sense and science." The state of mind in which man attempts to do this, is denoted by "the day" in which Adam, in the true sense, *eats* the forbidden fruit; for, by any portion of natural

time, in the Word, state is signified. The effect of this kind of eating is, that the celestial things of love and the spiritual things of faith perish—THEY DIE. This is so, because these heavenly principles can truly exist with man, only by his acknowledging their Divine Source. When he does not do this, they cease to be in the mind's view—in the understanding and will—what they were before. They cease to exert their blessed influence upon the soul's affections as they did before. In this case, they are said to die. Therefore, to have these principles restored to man, and for him to be brought under their living influence, to live in them, by them, and from them, in acknowledgment of the Lord, is his spiritual resurrection.

The first instruction, then, contained in Written Revelation, concerning death, relates to a state of the soul, and not of the body. Consequently, as resurrection is for the dead, it too relates to the soul, and not to the body. And this scriptural resurrection of the soul is effected by the work of regeneration. This principle runs through the whole Word. Therefore, every person mentioned in the Sacred Scriptures, signifies some state, condition, doctrine, or principle of the church. Hence, when his death is mentioned, it means that such state, doctrine, or principle ceased to be in the church what it was before.

The case of Enoch, however, is somewhat different. For it is not said that he died, but that he "walked with God; and was not; for God took him." "To walk with God" is "to teach and live according to the doctrine of faith;" that is, to do so by means of truth in the understanding. This doctrine was signified by Enoch. Now, if this means of man's spiritual life were taken away from him, he would utterly and eternally perish. But the Lord provides that man's understanding of truth shall be preserved, and the doctrine of truth for it. Hence Enoch was said to be taken of God, by which is signified, that "the doctrine of truth was preserved by the Lord for the use of posterity."

Death, or to die, then, in the Scriptures, essentially implies some change which takes place in regard to the souls of men, and not to their bodies. Therefore, as to die means to cease to be of a former quality, for the soul to die, in the sense of perishing, is for it to cease to be of a heavenly quality as a recipient of the Lord's truth and love: it is for man to cease thinking about the divine truths of the Word, and to quit living according to them.

Truly to live, then, that is, to live in a spiritual sense, is to think, will, love and do just what the Lord in his Word requires to be thought, willed, loved and done. To do otherwise from purpose, is spiritual

death. Hence, when life and death are spoken of in the Scriptures, they are both alike mentioned in reference to the soul, and not to the body.

Deut., xxx, 19: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing. Therefore choose life, that both thou and thy seed may live." Now, if life here related to the body and not to the soul, then all that these people need to have done, in order to have retained bodily life to themselves and posterity, would have been simply to have made such a choice.

In Ezekiel it is said, "the soul that sinneth shall die." And the Lord says, "I have no pleasure in the death of him that dieth," and admonishes the house of Israel to turn and live. But, in Rev., xiv, 13, it is said, "Write, Blessed are the dead that die in the Lord, from henceforth," &c. This apparent difference of teaching in relation to the dead, shows the importance of having true doctrines and a rational view of the Word. The meaning given to the term death, and its application to the soul, are the only means of reconciling these passages. To die, in Ezekiel, means to cease loving the Lord, and to incline to the evil love of self; but, in Revelations, it means to cease loving evil and to incline to the Lord, and to die unto sin, which is dying in the Lord.

Thus, in the idea of death and resurrection, regeneration and salvation are always involved. At natural death, the material body is rejected, while the soul, in a spiritual body, is raised into the life of the spiritual world. So, in regeneration, the evils of life, the former conversation of the "old man, which is corrupt," is put off, rejected, and "the new man put on, which, after God, is created in righteousness and true holiness." (Eph., iv, 22–24.) This is true spiritual resurrection to heavenly life in the soul, which is salvation. This spiritual change in man's character is what the Scriptures teach in the language of death and life, or resurrection, regeneration and salvation. Paul says, (I Cor., xv, 31,) "I protest, by your rejoicing, which I have in Christ Jesus our Lord, I die daily."

John, v, 24: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." This resurrection to life must be the regeneration of the soul to a state of heavenly truth and love, and not the reanimation of the dead body.

John, iii, 14: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth

in death." John, viii, 51, "Verily, verily, I say unto you, if a man keep my sayings, he shall never see death." Is not this deliverance from death most manifestly that regeneration which is, as we maintain, resurrection? Again, Paul says to the Romans, (viii, 6,) "For to be carnally minded is death, but to be spiritually minded is life and peace." And, (vi, 7–11,) "For he that is dead is freed from sin." Certainly the Apostle did not say this in respect to the death of the body; for he explains himself by saying, "Now if we be dead with Christ, we believe that we shall also live with him: knowing that, Christ, being raised from the dead, dieth no more, death hath no more dominion over him: for, in that he died, he died unto sin once; but, in that he liveth, he liveth unto God." Mark, here, that Christ is said to die unto sin; to show indisputably the nature of the death he died, and which the Apostle evidently inculcates we too are to die, namely, that ceasing of our souls to be such as they were before as to their sinful quality, in order that we too may live unto God, as he did, or as another apostle expresses it, may become "righteous as he was righteous." For Paul said this of the Lord's humanity in its glorifying process. The death he died in this process, was that change which he wrought in his humanity whereby he put off from it all the infirmity of that hereditary corruption which he had inherited in it from the mother, Mary; and this process of exinanition was his rising from the dead: while his living unto God, was that thorough impletion of his humanity with the divine goodness of the divine love, which he effected by its most intimate conformity with the divine truth of the divine wisdom. This was glorification of human nature in the Lord by uniting it with the divine nature in him. And man must follow the Lord in the regeneration. Therefore, the Apostle adds, "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

In II Timothy, i, 10, the Apostle, speaking of his holy calling in Christ Jesus, says, "But is now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished *death*, and hath brought life and immortality to light in the gospel." Now the death abolished could not be the death of the material body, because that still continues to die; but it was the removal of the powers of darkness from man, under whose deadly influence he was held captive.

So we conclude, that the proper scriptural meaning of death and life, in the Word of God, is strictly applicable to the souls of men, and not to their bodies; and, therefore, that a scriptural resurrection belongs to the souls of men, and not to their material bodies.

Thirdly. The graves out of which the dead are said to be raised. On this point, only a few words will be said.

The grave, literally, is the place where the dead body is deposited. In it, a twofold idea is involved—both rejection and resurrection. Rejection, because the body, which the soul rejects, is consigned to it, and resurrection, because the soul itself enters into the life of eternity. It also signifies regeneration; because the putting off of the dead body represents the putting off of evils, by shunning them as sins against God; and the soul's entrance into the life of eternity represents man's putting on, in his affections and thoughts, the Lord's truth and love. Hence grave and burying have this twofold meaning.

But, as, in the Holy Word, *places* signify *states*, the literal place of the grave, as a place containing the *dead body*, signifies an evil state, such as the Apostle alludes to, where he says, "To be carnally minded is death," and speaks of being "dead in trespass and sin." In this sense, it means hell, in reference to this condition in the spiritual world.

In the Old Testament, and in the Psalms generally, the word that is translated, in our version of the Scriptures, grave, is, in the Hebrew language, "*sheol*," which precisely answers to the Greek word "*hades*." Their literal meaning is simply "the abode of the dead." And Mr. Clowes tells us, that this was its "original meaning in the English language." Thus, in Ps. lxxxviii, 3, "For my soul is full of troubles; and my life draweth nigh unto the *grave:*" that is, "*sheol*"—"my life draweth nigh unto hell." The grave, then, as the abode of the dead in general, covers the whole ground of all degrees and conditions of the unregenerate state of man. Man, in a merely natural state of the mind, because he is in a state of death as to spiritual light and affection, is in this case in a grave. But, when awakened by the voice of truth, and brought to live the life of faith and charity, this grave is opened, and the regenerating soul is set free from its natural confinement. So the natural body is as a grave to the soul, while living on earth. But, when separated by the casting off of the body, it comes out of its grave, and enters the life of eternity. When the church in general is in a natural state of doctrines, and thoughts in consequence of such doctrines, which is the case at the close of one dispensation and the commencement of a new one, as at the end of the Jewish economy, the people are represented as being dead and in graves. Some may be and are in good affections, and are willing to embrace the truth, while others reject it. This the Lord teaches in John, v, 28, 29: "Marvel not at this: for the hour is coming, in the which all that are in the

graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation." This also treats of the judgment effected.

Such is the general meaning of grave, and being raised out of it.

Now in reference to our text again. Lazarus represented the gentile world, who had not the Word, but among whom the church was to be. But, in this state, they were not spiritual, heavenly men. They needed the divine truths of the Lord to render them such. The state, however, in which they were, was represented by Lazarus sickening, dying and being put in the *grave*. He was placed in the grave for the sake of correspondence, and was raised out of it to represent their regeneration—the rejection of evils and falses and reception of truth and love, and spiritual life thereby.

We conclude the whole subject, at this time, by adding a very few more remarks.

In an enlightened sense, and in proper spiritual discernment, when we speak of man in reference to his resurrection-life in the spiritual world, we no more speak of his material corporeal body, than when, in natural language, and in speaking of his body, we mean thereby the clothes he wears. In fact, what, in common discourse, in reference to man, is called death, is, in spiritual light, understood as only undressing him for the life of the spiritual world. It is only carrying him, through a short, but often dreaded journey, to his everlasting home. When he ceases to be dead in trespass and in sin by a life of charity and faith, and thus awakes to a life of righteousness, his soul tastes something of the sweets of a spiritual resurrection, which is introductory to salvation and eternal life. This, beloved, is the first and essential resurrection: and, in this view, the death of the body, is only the taking a short journey to the land of the living. He who comes into this state of heavenly life, then experiences the heart-cheering and soul-thrilling truth, "Blessed and holy is he who hath part in the first resurrection. Over these, the second death hath no power." Amen.

# SERMON IV.

## SECOND ON THE RESURRECTION.

*Angels live without material bodies.*

## Matthew, xxii, 31, 32.

"*But, as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.*"

These are the Lord's own words, and have direct reference to the subject of the resurrection; to which we ask your further attention to-day. They are divinely true. And, as we remarked in our previous discourse, in reference to the passage from John, xi, 23 to 26, which treats of the resurrection of Lazarus, so we say now, that, as the topic of discourse with the Lord was that of the resurrection, it certainly furnishes the most suitable occasion for imparting the correct doctrine on that subject. If we can understand aright his instruction in this place, we will have the true doctrine of the Scriptures on the resurrection in all places.

In our previous discourse on this point of doctrine, we endeavored to show: First, That the doctrine of the resurrection of the material body is merely a natural or mistaken idea, not the spiritual and correct doctrine which the Lord imparts;—secondly, The scriptural meaning of life and death;—thirdly, What the graves are, out of which the dead are said to be raised.

In our present discourse, we propose to pursue the subject, First; by examining some of the passages, both in the Old Testament and in the New, supposed to teach the resurrection of the material bodies of men. (We say *some*, because it would consume too much time to consider

them all.) Secondly, The examples of the dead literally raised. Thirdly, Evidences from Scripture of persons living in the spiritual world, in proof that the soul is in form a man, and its entrance into the spiritual world the true personal resurrection. Fourthly, The doctrine of the text. Fifthly and lastly, The Lord's resurrection.

First: Job, xix, 26, 27—"For I know *that* my Redeemer liveth, and that he shall stand at the latter *day* upon the earth; and *though* after my skin, *worms* destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

Upon this it may be remarked, that any one, who will read the book of Job with even tolerable attention, will see, that this passage, properly understood, is by no means applicable to the resurrection of the material body. First, because Job is only speaking here of the state of his extreme affliction, declaring, at the same time, his entire confidence that he would eventually be delivered by the Lord's interposition. It has, therefore, no reference to a future resurrection in the end of time, but only that he would not, under that affliction, severe as it was, even die the common natural death of the body, but would recover from it. He was smitten "with sore boils from the sole of his foot unto his crown." (ii, 7.) He only "escaped with the skin of his teeth." Secondly, because his confidence was realized in the life of his natural body. "And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. . . . So the Lord blessed the latter end of Job more than his beginning; for he had 14.000 sheep, and 6.000 camels, and 1.000 yoke of oxen, and 1.000 she-asses." (xlii, 10–12.) The patient man declares, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee;" which is the confidence expressed in the nineteenth chapter, twenty-seventh verse, already quoted. Consequently, the doctrine of the resurrection of the material bodies of all men cannot be drawn from this passage in Job.

Dan., xii, 2: "And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt." Whatever may be the true meaning of this passage, it cannot, with any propriety, be taken to prove a general resurrection of dead bodies at the end of natural time. For, if sleeping in the dust be taken literally, so must the term *many* be. And this fact would prevent this passage from teaching the common doctrine of the resurrection, because it is believed that *all* will be raised. *All* may be many, but many is not necessarily all, and *many of* cannot be

all, for some are excepted. Mr. Noble says, "Dr. Hody, who was so anxious to find evidence for the resurrection of the body, that he often adduces such as is extremely equivocal, nevertheless considers that this passage of Daniel is best referred to the restoration of the Jews, or of the church, being excluded from reference to a general resurrection, by the introduction of the word *many;* and his arguments are well worth notice. 'I most freely acknowledge,' says he, 'that the word *many* makes this text extremely difficult. I know what expositors say; but I am not satisfied, with any thing that I have hitherto met with. Some tell us that *many* is sometimes used in the Scriptures to signify all; but this does not clear the difficulty. For there is a great difference between *many* and *many of*. *All* they that sleep in the dust are many; but *many of* them that sleep in the dust, cannot be said to be *all* they that sleep in the dust. *Many of* does plainly except some. Being still, however, reluctant to give up this passage as a proof of his favorite sentiment, Dr. Hody acknowledges, that, as the text could not be accommodated to the doctrine, he was once disposed to accommodate the doctrine to the text. 'I was once,' says he, 'inclined to believe, and the fancy was grounded upon this text, that *there may be some who shall not be raised up at all at the last day:* and who were they, think you, who I thought were not to rise? such heathen as lived morally well, and according to the light that is given them. I was loth to rank them among the miserable; and I could not see how they could be saved. I was willing, therefore, to believe that there might be some middle way contrived by Providence; and that was annihilation." (Appeal, p. 45.)

But, in the light of the new church, this passage teaches, in its internal sense, doctrine concerning the souls of men and respecting their material bodies. To sleep, and sleep in the dust, in the spiritual sense, means to be in a merely natural and sensual state of life—especially at the close of one dispensation and the beginning of another; as at the end of the Jewish and the introduction of the christian; and now, again, at the commencement of the new christian church. And it shows the effect of the fresh manifestations of truth flowing in upon a spiritually sleeping world. To be asleep, is to be in a state of obscurity as to truths: therefore, to be awake, is to be instructed in spiritual truths. The result is, that the good receive and come into heavenly life, while the evil are only affected "with shame and contempt." Wherefore, the Apostle says, "Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light." (Eph., v, 14.) Here he is certainly not addressing the dead carcases of men; for he

adds, "See, then, that ye walk circumspectly; not as fools, but as wise."

Ezekiel, xxxvii, is "the vision of the valley of dry bones." This, in its literal sense, is prophetic of the deliverance of the children of Israel from a captivity in which they then were. In its spiritual sense, it is representative of man's regeneration. Just mark one feature of the prophecy. After bone came to bone, sinews and flesh upon them, and they were covered with skin, still there was no breath in them. It is then said, "Prophesy unto the winds; prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live." (v. 9.) Was this breath breathed upon these slain, the old souls, brought back from their long dwelling in the presence of the Saviour, or relapsed from their dark abodes in hell, to re-enter their remodelled carcases of worm-eaten flesh and sun-dried bones, to make them human beings again? Is such even the intimation? That it does not mean the general resurrection of the dead bodies of all men, is clearly evident from the declaration of the eleventh verse: "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts."

In the spiritual sense, in reference to man's regeneration, bones denote his state as to intellectual things without much life. Receiving sinews upon them, signifies a reception of spiritual truths; and gifting them with flesh, signifies the endowing them with the will and life of good. Skin signifies the ultimates of new life.

We come now to the New Testament. And, in order to reach the point at once, attention is directed to the fifteenth chapter of First Corinthians; in regard to which, but little need be said, because it teaches so distinctly the new-church doctrine of the resurrection of the spiritual body, and not that of the natural body.

The great error into which men have fallen here, is, that of having lost sight of the main subject of the Apostle's remarks, which is simply man's future existence. This the Sadducees denied, while the Pharisees admitted it. Paul refers to this doctrine of that Jewish sect mentioned in Acts, xxiii, 8: "For the Sadducees say there is no resurrection (*anastasis*); neither angel, nor spirit: but the Pharisees confess both," by saying, "How say some among you that there is no resurrection of the dead."

The doctrine, then, of a future existence, involved in the Greek "*anastasis*," is that which the Apostle is discussing, defending and

enforcing in this chapter, and not that of a resurrection of the material body.

As proof of this, we refer, for authority, to Dr. Dwight, formerly professor of divinity in Yale College. "In his sermon on the resurrection," says Mr. Noble, "after observing that the subject treated of by Paul, in I Cor., xv, is the *anastasis*, or future existence of man, Dr. Dwight proceeds thus: 'This word is commonly, but often erroneously, rendered *resurrection*. So far as I have observed, it usually denotes our *existence beyond the grave*. Its original and literal meaning is, to *stand up*, or *stand again*.'" "Its strictly literal meaning," says Mr. Noble, "is, to *stand up;* but not to *stand again;* which, in fact, is nonsense." (Appeal, p. 114.)

We have thus the authority of Dr. Dwight for maintaining, that the word *anastasis* does not mean the resurrection of the body; but that it does mean "our existence beyond the grave," and literally to "stand up." And this is what the Apostle is defending in this fifteenth of First Corinthians, in opposition to the doctrine of the Sadducees, who denied a future existence.

Now with this correct meaning in the mind, how clear does the apostle's doctrine appear? He says, "But some will say, How are the dead raised up, and with what body do they come?" This question certainly covers the whole ground. But who are the dead, and who does the pronoun "*they*" personify? Suppose it personifies the dead bodies, and we read the passage thus, using the noun instead of the pronoun: "How are the dead raised up, and with what body do the dead bodies come?" How ridiculous!

But Paul goes on to say, "Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain." This itself might seem sufficient! Can any doctrine against the resurrection of the material body be more distinctly expressed?

But, reasoning on in favor of a future life, and not of the resurrection of the natural body, he says, "It is sown a natural body, it is raised a spiritual body." Not, it is now a natural, and will at the last day be raised a spiritual, body. No: Paul does not say so. He speaks of it as the present condition of man. Or, perhaps, according to a more literal and correct rendering of that passage, he says, "A natural body is sown, a spiritual body is raised." "There is a natural body, and there is a spiritual body."

The Apostle then goes on to say, "Now this I say, brethren, that

flesh and blood cannot inherit the kingdom of God." He speaks of a sudden change, which he calls a mystery; but, in all that he says, there is not a single word leading towards the idea, that old, decayed, worm-eaten, natural bodies are to be brought to life, and made into spiritual, heavenly ones.

The moment of man's natural death is a sudden or quick, in the sense of a sure, inevitable, and to him altogether unforeseen, event of change. Besides, in the Scriptures, in the expressions of natural time, the idea of its state and its certainty is involved. In Rev., xxii, 12, it is written, "Behold, I come quickly." This means that the Lord will come certainly; but does not involve the mere natural idea of his personal coming in the speedy lapse of natural time. Our souls can be changed as to state by regeneration, as well as our bodies can be changed as to place and as to particles of matter. And this purification of mind, is sometimes represented by the use of the term body; as in Phil., iii, 20, 21: "For our conversation is in heaven; from whence also we look for the Saviour. . . . Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself." Connect this with Ephesians, iv, 22, "That ye put off, concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts; and be renewed in the spirit of your minds; and that ye put on the new man, which, after God, is created in righteousness and true holiness." This change is what is meant by changing our vile bodies. The same spiritual idea of purification, is taught in another place, (Col., ii, 11,) "In whom also ye are circumcised with the circumcision made without hands, in putting off the *body* of the sins of the flesh by the circumcision of Christ." Here we must leave our first point.

Secondly, Examples of the dead literally raised. Under this head of our subject, our time will allow us only to refer to the cases of Lazarus,—considered in our previous discourse,—the widow's son of the city of Nain, (Luke, vii, 11,) and the Shunamite's child, (II Kings, iv, 12,) and to remark that these were not raised into heaven as to their material bodies, nor relieved from natural death thereafter; and that this applies also to what Paul says, in Heb., xi, 35, of so many things being done by faith—"Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection [*anastaseos*, future existence]."

From these examples, therefore, no proof can be drawn in favor of a bodily resurrection at the end of natural time.

Thirdly, Evidences from Scripture of persons living in the spiritual world, in proof that the soul is in form a man, and that its entrance into the spiritual world is the true personal resurrection.

That men are living men in the spiritual world, and in spiritual bodies, appears from the parable of the rich man and Lazarus, in Luke, xvi, 22. It is true it is a parable; but the Lord would not teach false ideas in the representations of a parable.

Rev., vii, 9: What does John declare he saw, after the sealing of the twelve tribes of Israel? He says, "After this, I beheld, and lo, a great multitude which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands." John saw this in the spiritual world, and is it not true? "They *stood*, were *clothed*, and had palms in their *hands*."

Again, Rev., vi, 9: "And when he had opened the fifth seal, I saw, under the altar, the souls of them that were slain for the Word of God, and for the testimony which they held, &c. And white robes were given them." Here *souls* were seen by John.

Also, Rev., xxii: When John fell down to worship before the feet of the angel, he was told not to do it; but to worship God. The reason the angel assigned was, "For I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book." It is often said that spirits assume human form, when they are seen by men, merely for the purpose of getting rid of the true doctrine of man's future existence, in a spiritual body, in human form, immediately after the death of the material body; but such a subterfuge, the Scriptures do not warrant. At the transfiguration of the Lord, two men appeared, who were Moses and Elias, in glory. Moses is here seen to be a living man; and was not his material body "buried in a valley in the land of Moab." He and Elias are both living men. And this brings us, Fourthly, to the doctrine of the text.

Resurrection here is "*anastasis*," which, according to Dr. Dwight, means our "existence beyond the grave." And how beautifully does the passage itself show this! The Saviour says, in this very controversy about the resurrection (*anastasis*), "I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." And were not the bodies of these persons dead? and does not God declare that he is not the God of the dead, but of the living? Yet he declares himself to be the God of these very persons. This we will explain presently. Besides, this was the answer given to the Sadducees, "who say that there is no re-

surrection (*anastasis*)," "neither angel nor spirit." The object, then, on their part, does not seem to have been to elicit any thing concerning the resurrection of the body, because they not only denied that, but also that of the spirit too. Hence, neither in the question nor in the answer is there any thing said about dead bodies. This passage, therefore, proves the very kind of resurrection for which the new church contends; because these persons were dead as to their earthly bodies, but alive in their true spiritual bodies, and heavenly alive in faith and love.

This may be seen very clearly, by taking the parallel passage in Luke, xx, 35–38. There it is said, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Here it speaks of those who shall be accounted worthy to obtain that world, and the resurrection of the dead, evidently implying that there are those who are not so accounted. This itself is sufficient to prove that it can have no reference to the general resurrection of dead bodies in the last day of natural time.

It is said here, that those who are "accounted worthy to obtain that world, and the resurrection from the dead, cannot die any more, are equal to the angels, the children of God, being the children of the resurrection;" which shows that regeneration, and entrance into life eternal, are essentially involved. How else could they be said to be equal to the angels, &c.? Do people believe that angels are any thing? Do they need to have bodies made out of the elements of earth, at some future day, into which they must enter, in order to complete their happiness? If not, why is it necessary for the "spirits of just men made perfect." (Heb., xii, 23.) It cannot be. Connect the teachings of this passage, from Luke, with the instruction to Martha in John, xi, 25, explained in a previous discourse, in these words, "Jesus said unto her, I am the resurrection, and the life; he that believeth in *me*, though he were dead, yet shall he live. And whosoever liveth, and believeth in *me*, shall never die;" and how plainly are regeneration and the soul's entrance into eternal life taught?

But let us return to the text a moment, and consider its spiritual teaching. How is it that God is said to be the God of Abraham, Isaac, and Jacob, who were dead as to their earthly bodies, and yet that he is not the God of the dead but of the living? How can this be according to the common idea of death and resurrection, as applied to the body? And would it not be a gloomy thought, in the loss of dear

friends, to give it this literal application, that they ceased to be God's at that trying time, when their bodies are consigned to the tomb? But how different does it appear in the heavenly light of the New Jerusalem? No such gloom hangs around it.

To understand the passage, we must view it spiritually. Whatever is supremely loved by any one, may be said to be that person's god—gold, honor, or self. He that is "dead in trespass and in sin," or is "carnally minded," which the Apostle tells us is death, does not love the Lord Jesus Christ truly, and therefore it may be said, that the Lord is not his God. This is the sense in which God is not the God of the dead. But Abraham, Isaac, and Jacob represent all regenerate persons, who have passed from death unto life, because they love the brethren—who live and believe in the Lord, and "shall never die." They correspond to the three heavens of which Paul speaks. Hence, by them, are to be understood all that are in the many mansions of our Heavenly Father's house—Abraham the third heaven, Isaac the middle heaven, and Jacob the lowest heaven. All who are in any of these degrees of regenerate heavenly life, love the Lord and keep his commandments. God is truly their God, because they love him and obey his voice. Their affections are placed upon him. And this is the sense in which God is the God of Abraham, Isaac and Jacob; because those three persons signified *all*, in all degrees and in all times, who become regenerated and fitted for heaven; notwithstanding their material bodies, as to the matter of them, may have "returned to the dust as they were," or have been dead and buried.

Fifthly and lastly, The Lord's resurrection.

In Psalm xvi, 10, it is written, "For thou wilt not leave my soul in hell (the grave); neither wilt thou suffer thine Holy One to see corruption." This is spoken of the Lord in reference to the assumption and glorification of humanity. It has, therefore, no reference whatever to the resurrection of the dead material bodies of men in general; because their bodies do see corruption. Peter makes this application to the Lord, (Acts, ii, 25–31,) and says, "He, seeing this before, spake of the resurrection of Christ, That his soul was not left in hell; neither did his flesh see corruption." But this resurrection, or "*anastasis*," this standing up, or living beyond the grave, refers to the glorification, or deifying, of the Lord's humanity. This was a progressive work with the Lord. Hence it is written, in John, xii, 28, "Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify it again." And in John, xvii, 4, "Oh, Father, glorify thou me with thine own self, with the

glory which I had with thee before the world was." Thus he by degrees put off materiality; and, in its stead, put on divinity from within,—which divinity was the Father,—until he reached the tomb; and in that were dissipated the last remnants of natural materiality.

But what idea do we attach to the Lord's flesh? Certainly not now the material flesh common to the natural bodies of all men. Our Saviour says, in John, vi, 51, "I am the living bread, which came down from heaven: if any man eat of this bread, he shall live for ever."—See John, xi, 25, 26, for what he said to Martha about believing in him and never dying.—"And the bread that I will give, is my flesh, which I will give for the life of the world." And again: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." In Matt., xxvi, 26, it is written, "And, as they were eating, Jesus took bread, and blessed, and brake, and gave to the disciples, and said, Take, eat, this is my body." If now we connect these teachings together, how beautiful is the doctrine derived from them!

The Lord calls himself the living bread coming down from heaven; and the bread that he gives is his flesh, and also his body. Can it be the ordinary material flesh common to all men? It is the good of his divine love in the deified humanity, the glorified body of the Lord. This kind of substance, to which the Lord here refers, is the essential property of the kind of body in which our Saviour rose. This is what the Psalmist refers to, when he says, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." But to take the Lord's resurrection literally, as a proof of the resurrection of man's material body, requires, in order to preserve the analogy throughout, that it should take place on the third day.

In conclusion, we remark, that, as "the Lord's thoughts are not our thoughts, nor his ways our ways," neither does his passage through the tomb show forth the resurrection of our material bodies. It does, however, most completely show forth our regeneration and salvation, and personally assures us, that, at death, we shall "stand up," in spiritual bodies, in the spiritual world. He passed through the tomb, for the sake of correspondence in the Word, that it might be written throughout agreeably to that divine law. It represented, in act, in life, what took place in divine will and thought. For burial signifies rejection and life, or salvation. Rejecting the body signifies the putting off of evil, and raising to life, the reception of good. With regard to the Lord, it represented the process of the glorification of the humanity, in consequence of which his body became divine. He had by degrees rejected the elements of this world, until his body was so far essentially

divine, that it became entirely so in its passage through the tomb. It had put off matter, and infirmity, and put on divinity in its place. It had, in this process, come down from heaven as Divinity Itself, and displaced the infirmities of our nature, and therefore was a divine body. In view of this truth, it is said, in John, iii, 13, "No man hath ascended up to heaven, but he that came down from heaven, *even* the Son of Man which is in heaven." And, in Eph., iv, 9, 10, "Now that he ascended, what is it but that he also descended first into the lowest parts of the earth. He that descended is the same also that ascended up far above all heavens, that he might fill all things."

So we conclude, as to the fact itself: whether we can comprehend, or not, the nature of the change that took place in the tomb, or how much materiality still adhered to the divine body of the Lord, at the time of its entrance therein, we confidently conclude, that the body of the Lord which ascended was the Divinity that first descended; and was not, therefore, formed out of the beggarly elements of materiality. Amen.

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NOTE.—Mr. Locke, "In his Third Letter to the Bishop of Worcester, cited also in the Note at the end of the Chapter on Identity and Diversity, in his Essay on the Human Understanding, says: 'The resurrection of the dead I acknowledge to be an article of the christian faith: but that the resurrection of the same body, in your lordship's sense of the same body, is an article of the christian faith, is, I confess, what I do not yet know. In the New Testament, (wherein, I think, are contained all the articles of the christian faith,) I find our Saviour and the Apostles to preach the resurrection of the dead, and the resurrection from the dead, in many places; but I do not remember any place where *the resurrection of the same body is so much as mentioned:* nay,—which is very remarkable in the case,—I do not remember, in any place of the New Testament, (where the general resurrection of the last day is spoken of,) any such expression as *the resurrection of the body, much less of the same body.*'

"After a few more powerful remarks, he says: 'I must not part with this article of the resurrection, without returning my thanks to your lordship for making me take notice of a fault in my Essay. When I wrote that book, *I took it for granted*, as I doubt not but many others have done, *that the Scriptures had mentioned, in express terms, the resurrection of the body;* but, upon the occasion your lordship has given me, in your last letter, to look a little more into what revelation has declared concerning the resurrection, and, *finding no such express words in Scripture, as that "the body shall rise, or be raised, or the resurrection of the body,"* I shall, in

the next edition of it, change these words of my book, "the dead bodies of men shall rise," into those of Scripture, "the dead shall rise." ' 'Not that I question that the dead shall be raised with bodies; but, in matters of revelation, I think it not only safest, but our duty, as far as any one delivers it for revelation, to keep close to the words of Scripture; unless he will assume to himself the authority of one inspired, or make himself wiser than the Holy Spirit himself.' "—*Noble's Appeal, p.* 40.

*Angels live without bodies made out of the earth.*

# SERMON V.

## ON THE LAST JUDGMENT.

### John, xxii, 31.

*"Now is the judgment of this world: now shall the prince of this world be cast out."*

In several previous discourses, doctrines inseparably connected with the doctrine of a general judgment, have been considered; namely, the doctrines concerning the destruction of the earth and visible nature, the second personal coming of the Son of Man, and the resurrection of dead bodies out of their graves. The subject of our present inquiry, is the general or last judgment; in regard to which we propose to dwell chiefly upon the point, that it takes place in the spiritual and not in the natural world, and not so much upon the manner of its accomplishment.

And here we may remark, that, if the attempts which have been made to establish the points already considered have been successful, then will the truth of the positions to be taken in our present discourse be more readily admitted, and more distinctly understood.

We feel some hope at least that the positions laid down in relation to the earth, the second coming of Christ, and the resurrection, have in some measure been sustained. The admission of the truth of those doctrines will necessarily lead to a different apprehension of the doctrine of the general judgment, from that which is generally entertained. For in fact, to establish either of the above doctrines in the light of the new church in the manner attempted, is to establish all the others connected with them, in the same light, and in a like manner.

If the doctrine of the resurrection as discussed in two previous discourses be satisfactorily established, it will itself go far to sustain many

other points of doctrine believed in the new church. It will go to show that the spiritual world is *now*, even at the present time, a world of grand and living realities. That it is a world of causes, while the natural world is a world of effects. That the spiritual world, though invisible to material bodily eyes in the light of the sun of the natural world, yet is inseparably present and within the world of outward nature. In a word, that the spiritual world is really present with men on earth, because the worlds are united to make one as the soul and body in man are united to make a living man; and that hence, at the death of the natural body, all persons enter at once upon their life in the spiritual world without having to pass through some immense distance in the natural idea of space. And further, that, as the soul, the spiritual body, which is in every human being while on earth, is the *real man*, when it is raised out of the material body at death, it enters the spiritual world as a man, retaining the same conscious identity, the same will and understanding, with all their ruling thoughts, affections, and dispositions. That, therefore, the soul of a man in the spiritual world is still a man, and the soul of a woman is still a woman; and that the death of the material body does not destroy the identity, nor effect any change in the quality of the soul, as to its state of good or evil.

This being the true condition of men as deducible from the doctrine of the resurrection, seen and understood in the light of the new church, as set forth in the examination of that subject, will it not at once lead our minds to the world in which the *general* as well as individual judgments take place? Is it not in the spiritual world, on the souls of men, and not in the natural world, in their material bodies, brought to life again after having been mingled in the dust of their mother earth for thousands of years? And is not this view of the subject clearly intimated by the Apostle, if not admitted to be expressly declared, where he says, "And as it is appointed unto men once to die, but after this the judgment"? (Heb., ix, 27.) He does not here allude to the doctrine of a bodily resurrection, to take place before the judgment. But we will not dwell upon this point here; for, if the resurrection into the spiritual world of the real man takes place at death, then it is clear that the general judgment must take place in the spiritual world, and not in the natural.

The query may now arise in the mind of the hearer, as to what part of the spiritual world must be the scene of this mighty event. It cannot be rational to suppose that it takes place in the bright mansions of the blest; nor yet that it is transacted in the dark and gloomy caverns

of the wretched. Where then is the place of its accomplishment? The true answer to this question will establish another doctrine of the new church, not generally admitted by the world, and, where admitted, most grossly abused, and misunderstood. We allude to the doctrine of an intermediate state in the spiritual world, a state between heaven and hell.

In the further discussion of our present subject, then, we will—

First, Very briefly glance at the existence of this intermediate state;

Secondly, Adduce from the Word some predictions concerning the Lord's coming to judgment;

Thirdly, Endeavor to show a fulfilment in the Lord's time, as mentioned in the text, which will go to prove our doctrine, that the judgment takes place in the spiritual world;

Fourthly and lastly, Connect and review the subjects of our several previous discourses.

First, The intermediate state.

We might remark here, that the *fact* itself of such a state and place, must be established in the rational mind by having the true doctrine of the resurrection understood: 1, because, at death, man enters the spiritual world as a man; 2, because, after death, there must be a judgment; 3, because that judgment must, therefore, take place in the spiritual world; and, 4, because it is unreasonable to suppose that it should take place either in heaven or in hell.

But to set forth a fact is one thing, and to explain it is another. The most we expect to do at this time is, to let the fact be known, and to give some little evidence of its existence.

The inquiry naturally arises, where do spirits go to before the judgment, if not to an intermediate state? To send them either to heaven or to hell—is it not itself a judgment?

According to the doctrines of the new church, the two phrases *spiritual world* and *world of spirits* are to be understood differently. By the phrase *spiritual world* is meant the entire expanse of future existence—heaven, hell, and the region between them. But, by the phrase *world of spirits* is to be understood merely the region intermediate between heaven and hell.

In a spiritual sense and degree, state constitutes place: heavenly state, a heavenly place; and a hellish state, a hellish place. This intermediate region of the spiritual world, which we call the world of spirits, is, therefore, a state, and indeed the first state, of man on entering the spiritual world. It is the general receptacle of all at death, where they are assembled immediately after their resurrection. *Here*

all "are examined and prepared for their final abodes." This region of the spiritual world, then, is the place for the general judgment.

Mr. Noble, in his Appeal, remarks on this subject: "The Roman Catholics, it is well known, hold a kind of intermediate state, which they call purgatory. This they feign to be a place of severe torment, designed for purifying the souls of the good from the defilements adhering to the fleshly nature; and in which, it is pretended, they are liable to remain for thousands of years, unless delivered through the efficacy of the prayers of the saints and the papal indulgences, which are purchased by the credulous for that purpose.

"Upon a certain fact, has thus been founded an extravagant fiction: hence Protestants have, for the most part, rejected the doctrine of an immediate state altogether, discarding the truth along with the perversion.

"As observed, by the accomplished Dr. T. Burnet, in his work '*On the State of the Dead*,' 'The reformed divines, to avoid the terrors of purgatory, have entirely taken away the intermediate state; as we are too apt, in avoiding one folly, to run into another.' 'It is very well known,' he continues, 'that the Roman purgatory is adapted to the humors of the people and the gains of the priest: but why should these phantasms fright us away from the search of truth, and the opinions of the ancients, concerning the hitherto unfulfilled state of misery and happiness before the day of judgment?'

"Why, indeed!" adds Mr. Noble, "when it is an unquestionable fact, that the belief of an intermediate state of departed spirits, and of a world appropriated to their reception, was universal among Christians . . . . long before the Romish purgatory was ever thought of. Is it not, then, the extreme of rashness to abolish the belief of an intermediate state, because, under the reign of Romish corruption, it had been changed into purgatory? And is it not the extreme of injustice, to charge the illustrious Swedenborg, as some of his opponents have done, with reviving the Romish purgatory, because he restores the older christian and spiritual doctrine of an intermediate state?" (Appeal, page 149.)

"That the early Christians entertained views to this effect, though mixed with some obscurity and error, is abundantly evident from the Greek and Latin Fathers—extracts of which are adduced by the learned Bishop Pearson, in the Notes to his 'Exposition of the Creed,' under the article 'He descended into hell.' (Ibid.)

As we have not room to give them here, we take the liberty of re-

ferring our hearers to Noble's Appeal, a work readily to be obtained, where a sufficient number of them may be seen.

No doubt in former times, the literal meaning of the Hebrew word "*sheol*," and of the Greek word "*hades*," in their general sense, as being the abode of the dead, were also applied to this condition of the human race, and thence to an intermediate region in the spiritual world, which is the first receptacle of man after death, and by the new church is termed the world of spirits, that is, of men's spirits. But we are not left entirely without the testimony of Scripture on this subject.

I Peter, iii, 18, 19, speaks of Christ "being put to death in the flesh; but quickened by the spirit; by which also he went and preached unto the spirits in prison:" with which may be connected what John saw in the Revelations, (vi, 9, 10,) "And when he had opened the fifth seal, I saw, under the altar, the souls of them that were slain for the Word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants, and their brethren, that should be killed as they were, should be fulfilled." Where else could these be than in an intermediate state? They were in protection there by the Lord, until the time of the judgment; which protection was represented by their being under the altar. Altar denotes worship. See also Rev., xx, 4 and following.

It is this region of the eternal world, where all nations are gathered before the Son of Man, when he comes in his glory; and where he separates them one from another, "as a shepherd divideth the sheep from the goats;" and where he shall "set the sheep on his right hand, but the goats on the left." (Matt., xxv, 31–33.)

But here we leave this part of the subject, and pass to the second point; in which we propose to adduce from the Word some predictions concerning the Lord's coming to judgment.

Psalm xcvi, 10–13: "Say among the nations, Jehovah reigneth; yea, the world shall be established, it cannot be moved: he shall judge the people with rectitude. Let the heavens be glad, and let the earth rejoice; let the sea roar, and the fulness thereof. Let the field and all that is therein be joyful. Then shall the trees of the forest exult before Jehovah; for he cometh, for he cometh to judge the earth: he judgeth the world with justice, and the peoples with his truth." Here the Psalmist speaks distinctly of Jehovah coming to judge the earth, that is, the church.

Isaiah, xiii, 9–13: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners out of it. For the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for [their] evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." To what can this prophecy more fitly apply than to a general judgment upon the souls of men under the Old Testament dispensation, to take place when he should make his advent into the world? And are not some of the very events referred to, those which it is commonly admitted will take place at the time, or near the day, of the general or last judgment? The events, namely, which are to be manifested in the sun, the moon, the stars, the heavens and the earth, and in that which is to happen to them. And does not the Word speak of horrid punishments then to be inflicted?

Also in Joel, ii, 28–31: "And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions: and also upon the servants, and upon the handmaids, in those days, will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Where things of a nature similar to those which it is generally supposed will take place in the time of a final judgment, are spoken of.

The same remark applies to the prophecy of Malachi, iii, 1–6: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand, when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

And I will come near to you in JUDGMENT: and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger, and fear not me, saith the Lord of Hosts."

And in the Fourth Chapter, Verses 1 and 2: "For behold, the day cometh, that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." The prophet here speaks of certainly the most awful judgment, although that term is not applied. It is a total destruction of the wicked by the terrible process of burning.

But let us see, in the third place, whether there is any evidence of a fulfilment of these prophetic teachings in the Lord's time. If there is, it will go to prove our doctrine, that it must have taken place in the spiritual world; and that its effects must be experienced by men on earth. First, under this head, we will bring forward a few passages, directly to the point.

John, v, 22: "For the Father judgeth no man; but hath committed all judgment unto the Son." The son, in the highest sense, is the Lord as to the divine humanity.

"He who knows what, in the Lord, the Son of God signifies, and what, in him, the Son of Man signifies, can see many secrets of the Word: for the Lord sometimes calls himself the *Son of God*, and sometimes the *Son of Man*—always according to the subject treated of. When his divinity, his unity with the father, his divine power, faith in him, and life from him, are treated of, he then calls himself the Son, and the Son of God. . . . But where his passion, the judgment, his coming, and in general redemption, salvation, reformation, and regeneration, are treated of, he then calls himself the *Son of Man:* the reason is, because he is then understood as to the Word." (Doc. L. 22.) This distinction is pointed out and adduced, in order that the following passages may be understood; for, without it, they must necessarily appear contradictory.

In John, xii, 46–48, it is written: "I am come a light into the world, that whosoever believeth on *me*, should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the

*Word* that I have spoken, the same shall judge him in the last day." This Word is truth, and by that principle is judgment effected.

But, in John, ix, 39, it is recorded: "And Jesus said, For judgment I am come into the world; that they which see not, might see; and that they which see, might be made blind." As divine love or good, he comes not to judge; but to save: but he comes also as the divine truth, which is the Word; and this is what effects judgment.

That a judgment was accomplished by the Lord, when on earth, our text most explicitly declares: "Now is the judgment of this world; now shall the prince of this world be cast out."

But let us trace out some indications at least, that the prophecies quoted, were fulfilled by the Lord, in accomplishing one general judgment.

Isaiah speaks of the sun, moon, stars, heavens and earth, in a way commonly connected with the event of our present discourse. So does the prophet Joel; who likewise mentions fire and pillars of smoke in this connection. If now we turn to the Acts of the Apostles, we shall read, in the second chapter, fourteenth and following verses, as follows: "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel." The apostle then goes on to quote from the prophet, the passage which we have already given you. Visible nature remained unconsumed, although the same reference was made to it by the prophet, as is generally done in connecting it with the idea of a judgment in the last day. But the prophecy was then in being fulfilled in the spiritual world, and its effects began to come out into the natural world among men, upon the day of pentecost.

Next, in the passage from Malachi, the prophet speaks of the Lord's coming, and inquires, "Who may abide the day of his coming? and who shall stand when he appeareth?" And the reason assigned is, that "he shall sit as a refiner's fire and as fuller's soap." Do not these expressions most clearly indicate a judgment then to take place? How else can they be applied, as abiding, standing, tried, &c.? Besides, it is distinctly said, "And I will come near you to judgment." And, in the fifth chapter, it speaks of the wicked being burned up. Is not this clearly a condition of judgment, when what is meant by burning is understood? Burning is with fire. As shown on a previous occasion, fire, in the Scriptures, signifies love—heavenly fire, heavenly love; but hell-fire, a hellish love, that is, a love of evil. This is what burns the

wicked; and, when truth explores them in the other life, and they are found to be wholly immersed in the love of evil, they are subject to this burning, in this fire; that is, they are cast, or they cast themselves, into hell, which is the fire that shall never be quenched—"where their worm dieth not, and the fire is not quenched." (Mark, ix, 44, &c.)

As an evidence of the fulfilment of Malachi, we will take Matt., iii, 11, 12—commencing with John the Baptist, as the fore-runner of the Saviour: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the holy ghost and with fire: whose fan is in his hand; and he will thoroughly purge his floor, and gather the wheat into the garner; but he will burn up the chaff with unquenchable fire." How much this sounds like what the prophet says: "All that do wickedly, shall be stubble: and the day that cometh, shall burn them up, saith the Lord of Hosts." That day came, when the Lord came as prophesied by John.

Quite similar is the teaching of the parable of the tares, (Matt., xiii, 30, &c.): "Let both grow together until the harvest; and, in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." This harvest is the end of the world, according to the thirty-ninth verse: "So shall it be in the end of the world." (Verse 40.) End of what world, or consummation of what age? Certainly not at the destruction of the visible universe. The Lord said unto his disciples, "In the world, ye shall have tribulation; but, be of good cheer, I have overcome the world." World here certainly does not refer to the material universe: for in what sense had he overcome that? Had it rebelled? and had he conquered it?

And the Lord said to his disciples, when he sent them forth to teach all nations, "I am with you always, even unto the end of the world, or consummation of the age." Neither here does the phrase, end of the world, or consummation of the age, apply to any supposed end of the visible world of nature.

And Paul says, in Heb., ix, 26: "But now, once in the end of the world, hath he appeared, to put away sin by the sacrifice of himself." Nothing can be plainer, than that the term world, as here used by the apostle, cannot mean the material universe. What then can it mean, but the end of the Jewish economy, as a religious dispensation? And what the Lord said to the disciples, upon the same principle of application, evidently refers to the end of the first christian church.

From all of which, we draw this general conclusion: that, as a gene-

ral judgment takes place at the end of the world; and the end of the world, in the Scriptures, means the end of a dispensation; as, for example, the end of the Jewish dispensation; and that, as the people living under such dispensation, upon whom such judgment takes place, have passed into that region of the spiritual world denominated the world of spirits; it is, therefore, in that world, that the general judgment takes place. And this is the doctrine of the new church on this subject.

A judgment of this description actually took place in the world of spirits in the Lord's time on earth, when he overcame the world. And we believe that the last *general* judgment has actually taken place in the spiritual world, on those who have passed into that world from the christian dispensation; that this actually took place in the year 1757, and is the true source of the mighty changes which we witness now, as occurring throughout the earth in every department of life.

Fourthly and lastly, in review of the subjects of our several previous discourses, we remark, firstly, that, in the light of the doctrines of the new church, the Scriptures do not teach the destruction of the visible universe, but that what is said in the sacred volume in reference to the earth and world is really said concerning the church; that its destruction means a fallen and destroyed condition of the church among men on earth; and its perpetuity, the immutable condition of the general assembly and church of the first born, whose names are written in heaven: secondly, that the earth may abide, and yet Christ have effected his second coming; because that he comes in the genuine doctrines of his Holy Word, as seen in spiritual light, in the sense of the letter; whilst false Christs are false doctrines, claiming to be founded on the letter of Scripture; that the divine truth and love of the Word is heaven, whilst the letter is the cloud; and that thus both true and false doctrines may alike be attributed to the letter of the Word,—the false being real or apparent truths falsified,—in consequence of which false Christs are necessarily connected with the coming of the true Christ in the spiritual sense of the Word, which is the power and great glory, in the clouds of heaven, or in its literal sense: thirdly, that the resurrection takes place at death, and consists in the raising of the spiritual body, now existing in persons dwelling on earth, out of the natural body, and in introducing the resuscitated man into the world of spirits; which resurrection as little requires the destruction or interruption of visible nature, as does the second coming of the Lord: and fourthly, as we have endeavored to show, in our present discourse, that the judgments

spoken of in Scripture take place in the world of spirits, and not on earth.

And in this conclusion, we thus present to you a perfectly consistent chain of doctrine, such as can only be presented by the theology of the new church, in which the great mysteries of faith are now opened for the salvation of men, in a rational reception of true doctrine, and by a right life according to these doctrines so received.

# SERMON VI.

## THE THIEVES ON THE CROSS.

## Luke, xxiii, 43.

*"And Jesus said to him, Verily, I say unto thee, to-day shalt thou be with me in paradise."*

It is a doctrine of the new christian church, and taught distinctly in her writings, that God is *Love Itself* and *Wisdom Itself;* and that being such, he is essential divine order. "And as there is no *order* without laws; for laws constitute it; and every law derives this from order, that it also is in order; it follows, that, as God is order, he is also the law of his own order. The same may be said of the divine providence, that, as the Lord is his own providence, he is also the law of his own providence. Hence it is evident, that the Lord cannot act against the laws of his divine providence, because to act against them would be to act against himself." (D. P. 331.) He cannot, therefore, in any case, save man contrary to the laws of his own order, the operation of which is the government of the divine providence. For the Lord cannot go out of order, nor act contrary to order. And the laws in which he acts, in operating upon his creatures, are the laws of divine truths.

This general truth may be stated here, that "there can be no operation but upon a subject, and by means operating upon that subject. Operation, except upon a subject, and upon that [subject] by certain means, is not possible; and the subject of the divine providence is man; the means are divine truths whereby he has wisdom, and divine goods whereby he has love; and the divine providence by these means operates its ends, which is the salvation of man; for he who wills an end

also wills means. Therefore, when he effects the end, he effects it by means." (D. P. 331.) Hence, if man does not become principled in truths and established in, or grounded in, a life of good, which are the *means* of his salvation, he cannot be saved. And as man cannot acquire these truths, so as to become wise by them, and live a life of good, so as to become principled in heavenly love, by divine goods, in a moment, therefore "momentaneous salvation from immediate mercy is not possible." And hence, if this be not possible, then death-bed repentance, gallows conversions, and the quick way of *getting* religion that so many have, are but religious delusions, induced by the teachings of false doctrines. But when men are told that the doctrine of instantaneous salvation is not true, because not possible, they at once appeal to the penitent thief on the cross for scriptural proof of this dogma of their religion. On this account, it is proposed, in this discourse, to examine the teachings of the text in reference to this subject. A few other passages claimed to support the same doctrine will also be considered.

In the examination of the subject, it is proposed to consider—

First, What the Scriptures teach in reference to the grounds of man's reward or punishment in the spiritual world, and therefore the preparation which is necessary for an entrance into heaven.

Secondly, That individuals in Scripture are mentioned to represent whole classes, or states and conditions of the church.

And thirdly, The real truth in regard to these thieves, Paul's conversion, and the eleventh hour laborer.

First. It will be taken for granted, that the Scriptures are true; and that the truths which they teach are from the Lord; and, like their divine origin, in themselves unchangeable. It will also be taken for granted, that, as God cannot contradict himself, neither can the truths from him be contradictory: therefore, that what the Sacred Scriptures teach in one place, or on one point of doctrine, will not be contradicted in any other place, or on any other point of doctrine: and that, consequently, any construction put upon a passage, or class of passages, which would result in such a contradiction, cannot be true.

Let us, then, look into the Divine Word, and see what is there taught concerning man and his condition in a future life; or, in other words, what the Scriptures teach as determining his state or condition in that life. A few texts will first be adduced from the Old Testament.

Jer., xxxii, 18, 19: "The Great, the Mighty God, the Lord of Hosts [is] his name; great in counsel, and mighty in work: for thine eyes

[are] open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doing." And is this scripture not true? and if true once, is it not always so?

Hosea, iv, 9: "And there shall be, like people like priest: and I will punish them for their ways, and reward them their doings."

Then see the whole of the eighteenth chapter of Ezekiel, concerning the effect of committing wicked actions, or turning from them and doing righteousness. That chapter closes with the following most impressive and solemn exhortation: "Therefore, I will judge you, O House of Israel, every one according to his ways, saith the Lord God. Repent, and turn [yourselves] from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O House of Israel! For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore, turn [yourselves], and live ye." Is not this true? and is it not addressed to the church?

Secondly. We will cite from the New Testament passages which will show that the same principles of love and wisdom pervade both, and that like effects are predicated of vice and virtue.

In John, v, 29, it is said, "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Matt., xvi, 27: "The Son of Man shall come in the glory of his father, and then shall he render to every one according to his deeds." Then Rev., xx, 12, 13, at the opening of the books for judgment: "And they were judged every man according to their works." So in Rev., xxii, 12: "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Rom., ii, 6: The apostle, speaking of man being inexcusable of the judgment of God, says, "Who will render to every man according to his deeds." (See the context, speaking of men's conduct.) In I Cor., iii, 8, the same apostle says, "And every man shall receive his own reward, according to his own labor." Then, again, II Cor., v, 10: "For we must all appear before the judgment-seat of Christ; that every one may receive the things [done] in [his] body, according to that he hath done, whether [it be] good or bad."

These passages are surely sufficient on this point. But, in order to show what is required as a preparation for heaven, we will note a few additional texts.

Matt., vii, 21: "Not every one that saith unto me, Lord, Lord,

shall enter into the kingdom of heaven; but he that doeth the will of my father, which is in heaven."

Ibid., xxi, 43: "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Ibid., xix, 16, &c.: When "one came and said unto him [the Lord], Good master, what good thing shall I do, that I may have eternal life?" the answer was, "But, if thou wilt enter into life, keep the commandments."

And so in Rev., xxii, 14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in, through the gates, into the city."

Now, according to the teaching of these passages, how can any one ever enter into heavenly life, and be truly blessed, without keeping or doing the commandments of the Lord? And how can he keep or do them on a death-bed, the scaffold, in bondage, in an evening's excitement, or in a moment at the point of death? And, if every man "shall receive his own reward," and that "according to what he hath done, whether good or bad," thus "according to his deeds," "as his works shall be,"—as the passages from the Scriptures, which have been quoted, declare,—what must be the condition of a man in another life, if his deeds or works be bad? This condition cannot be changed, so as to enable him to enter into and live in heavenly society, in a moment at the point of death. And, therefore, the doctrine of "momentaneous salvation from immediate mercy" cannot be true, if the Sacred Scriptures are true.

Our argument, then, from the position laid down as admitted to be true, is this: that, as God cannot contradict himself, neither can the truths of Sacred Scripture from him be contradictory; and that, if the passages we have quoted, to which might be added, in their literal form, nearly the whole of the Divine Word, be true, then no single passage, nor even some few passages, can contradict these, or teach an opposite doctrine. And, where an appearance of this kind exists, it is but an appearance, the real truth of which can be readily explained. Therefore, the thief on the cross, or Paul's case, &c., cannot justly be construed to teach a doctrine contrary to the Scriptures which have been quoted; but, when rationally explained, will be found to sustain and confirm that doctrine.

And, to do this, we are brought to the second point of our discourse, namely, "That individuals in Scripture are mentioned for the purpose of representing whole classes, or general states and conditions of the

church." In proof of this use of persons, only a few passages of the Word need be referred to. The rich man and Lazarus, in the sixteenth chapter of Luke, is one. The prodigal son, in the fifteenth chapter of Luke, is another. Then, again, there were "two men went up into the temple to pray; the one a Pharisee, and the other a Publican," &c. (Luke, xviii.) We also have an account of ten virgins; five of whom were wise, and five were foolish. (Matt., xxv.) And, in the same chapter, mention is made of sheep and goats, as persons, for the purpose of representing the condition of men in the other life; to which, also, the Lord's teaching, in the twentieth chapter of Matthew, concerning the laborers in the vineyard, has reference; as well as the accounts of the Lord's curing diseases and healing invalids.

Now, it is upon this general principle, which can be illustrated and confirmed from so many passages of the Scriptures, that the account of the two thieves is to be explained; and to depart from this general law of signification and representation, would be to depart from one of the great laws by which alone the Word can be understood. And hence, we conclude, that the doctrine of sudden, or "momentaneous, salvation from immediate mercy," cannot, in any just sense or correct understanding of Scripture, be drawn from the account given of this penitent thief; and it should not, therefore, be taken to prove an extreme case of salvation from immediate mercy, without previous preparation of life: because, to do this would be to contradict the general tenor of Scripture, as we have shown above. If this is true in one case, why is it not true in all cases?

We are, then, in the third place, to explain what is signified and represented by these thieves. All know the literal meaning and condition of a thief and of stealing. There are also spiritual thieves and robbers. Such are often referred to in the Divine Word. Our Saviour, in the tenth chapter of the Gospel by John, speaks much of such thieves, where he says, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (Verse 1.)

By a thief, then, in the Scriptures generally, is signified a *spiritual* thief, who is one who steals from the Lord, by ascribing what belongs to the Lord in him to himself, that is, one who ascribes to himself, or to his own righteousness, the Lord's sole merit of his salvation. Hence a thief, in the Word, signifies the principle of self-merit, and represents that class of persons whose spiritual condition is qualified and characterized by that principle. Hence "man is in spiritual theft, when he claims to himself truth and good; and, in such case, he cannot enter

into heaven." (A. C. 5758.) But he may be in this state of theft from *two* very distinct sources; that is to say, either perverse wickedness or *ignorance*—either from living contrary to the light of spiritual truths, which he has in his possession, or from ignorance of those truths, in consequence of his having them not. The latter state is excusable; the latter is most culpable. Such were the respective and relative conditions of the Jewish church and the gentile world: according to the Lord's own divine doctrine—"If ye were blind, ye would have no sin; but now ye say, We see, therefore your sin remaineth" (John, ix, 41): "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes" (Luke, xii, 47, 48): for the Jews were acting against the light of divine truths, in not properly acknowledging the Lord in them; while the Gentiles were not in that acknowledgment, only because they were destitute of that light. Hence the latter were excusable, while the former were not. We are now speaking of generals, and not of individuals belonging to either class.

Now these two thieves represented, in one general sense, the Jewish Church and the Gentile world; the impenitent thief, the Jews, and the penitent one the Gentiles. That the Jews were called robbers, is clear, from the Word: Matt., iii, 8, 9: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Of what could they rob him?

The Jewish nation did not acknowledge in heart, that the truths and goods they had, were from the Lord, although they had the Scriptures which taught them. Hence they were guilty of spiritual stealing. The Gentiles also were not in the heart-felt acknowledgment that all good and truth is from the Lord, but as this arose from ignorance on their part, although they too were thieves, yet their theft was of a different degree and kind from that of the Jews.

Such being the spiritual signification of a thief, or of thieves, and of those who are represented by them in the Sacred Scriptures, any one may easily see how, why, and where the difference exists between them. But, in order that the application of these explanations to the text may be clearly seen, it may be well to observe, that a state of good is the proper ground from which to see truth, and to acknowledge its source; and that, although man may be in a state of good while in ignorance as to truth, still such a state is not fitted for heavenly enjoyment, until

qualified by truth, that is, until good and truth are united in his will and understanding. But those who live in good according to what light they have, always receive the qualifications of truth—if not in this life, certainly in the other, in the world of spirits.

And here let us not be misunderstood. We only speak of those who live in good, by shunning evils as sins, according to the best light they have. All such are saved in heaven, however ignorant of truth they may have been on earth. But, in being saved, they receive truth, and acknowledge the Lord Jesus Christ as God alone.

Now this penitent thief signified this gentile good of ignorance, and all such as receive the Lord from a state of good; while the other thief signified a state of evil in a perverted church, and hence all who finally reject the Lord. And because the Word of the Lord is divine truth itself, and not limited to time and space, or to the things of this earth alone, it is not confined or restricted in its meaning or application. Hence also, "by the two thieves which were crucified with the Lord, one on the right hand, the other on the left, the same is meant as by the sheep and the goats." (Ap. Ex. 600.) And, therefore, the principle and state in the church, and in the individual of the church, producing the quality which the Word represents by the sheep and the goats, is here represented also by these two thieves—the penitent thief having the same representation as the sheep, and the impenitent one, the same as the goats. Such is the most general meaning of the text.

Now the reason why this person, signifying a state of gentile good, that is, good in ignorance, before such has a knowledge of the truth, is also a thief, is, because, in that state of ignorance of truth, the Lord is not truly acknowledged. The good felt is supposed to be from self, and not from the Lord, and is claimed by man as his own. It is, therefore, a theft, ignorantly committed.

And now a few words in explanation of the reason why these two thieves were crucified with the Lord. It was, first, because the impenitent thief represented, in that condition, the entire rejection and condemnation of the Jewish dispensation. Secondly, because the condemnation of the penitent thief with the Lord, represented that the Jewish nation had rejected from themselves, not only the good in the truths of the Word, which they had, but, also, even the state of gentile good, which is the good of ignorance. Thirdly, because the kind of punishment which they suffered, namely, *crucifixion*, represented and signified condemnation and rejection on account of the perversion and destruction of good in the church. Fourthly, because the Lord, in what he did while on earth, brought the Jewish dispensation to a close, and in-

troduced in its stead the christian. And, in building up the christian church, it had to be done principally among the Gentiles, and thus among those who are in the good of ignorance. These the penitent thief represented. Fifthly, because the final completion of this momentous work took place upon the cross, where these three,—that is, the Lord himself, from whom alone the true church is, the impenitent thief, as the representative of the expiring and rejected Jewish church, and the penitent thief, as the representative of the new and rising christian church,—were all brought together, in order that this final completion might be fully and truly represented, for the sake of the Word of the New Testament; therefore, what took place upon the cross, in regard to the thieves, represented the Lord's complete rejection of the former dispensation, on the one hand, and his coming to, and reception by, the new dispensation, on the other.

These are, doubtlessly, some of the hidden arcana of the divine Word, involved in this memorable transaction, recorded in the Sacred Scriptures.

Keeping these explanations in view, we add a few remarks, in reference to the personal characters of these two thieves, drawn chiefly from what is said concerning them by Dr. Clark. He says, "Bishop Pearce supposes that these were not robbers in the common sense of the word, but Jews who took up arms on the principle that the Romans were not to be submitted to, and that their levies of tribute-money were oppressive; and, therefore, they made no scruple to rob all the Romans they met with. These Jews, *Josephus* calls *lestai*, *robbers*—the same term that is used by the evangelists. This opinion gains some strength from the penitent thief's confession: *we receive the reward of our deeds*—we rose up against the government, and committed depredations in the country; *but this man hath done nothing amiss* (*atopon*), out of place, disorderly—nothing calculated to raise *sedition* or *insurrection;* nor inconsistent with his declarations of peace and good will towards all men: nor with the nature of that spiritual kingdom which HE came to establish among men; though he is now crucified under the pretence of disaffection to the Roman government." (*Clark's Commentaries.*)

Such is the opinion of this high authority. And is it not a very probable one? And, if true, any one may see that the penitent thief may have been personally a conscientiously good, kind and charitable man; whilst the other might have been personally bad: for two men might engage in resisting oppression from opposite motives—the one from good, the other from bad motives.

[Illustrate by revolution of our own country.—For example, Washington and Arnold.]

We will, in the next place, consider the case of the Apostle Paul. For want of time, but little can be said here; and, in fact, in addition to what has already been offered on the main subject of discourse, but little need be said, to show that Paul's case does not favor the doctrine of "momentaneous salvation from immediate mercy."

First, Because Paul had all his life been a strictly religious man; and in the religion authorized by the Lord himself, although, at that time, it was in a state of entire adulteration and falsification.

In reference to the life he had led, he says, "I am verily a man, a Jew, born in Tarsus, [a city] in Cilicia; yet brought up in this city, at the feet of Gamaliel, [and] taught according to the perfect manner of the law of the Fathers, and was zealous towards God, as ye are all this day." (Acts, xxii, 3.) Then, again, in another place, (Acts, xxvi, 4, 5,) he says, "My manner of life, from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews: which know me from the beginning, if they would testify, that, after the most straitest sect of our religion, I lived a Pharisee."

Now, how very different was Paul's life from the life of those generally, who are deluded to believe that they are made Christians upon a death bed, under the gallows, or during the excitement of a protracted religious meeting. In the present day, it is generally the most abandoned and irreligious that are deluded into such belief. Let them only be taught strictly in "the law of the Fathers, and let them live from their youth after the strictest sect of their religion," and then may they receive the change that Paul did.

Secondly, Paul's change was not a change from no religion, and a perverse immoral hostility to all religion, but only a change from one religion to another. It was, in fact, from one that had just closed, to one that had just been introduced. In this respect, his change was totally different from that of those who are suddenly made Christians at the present day.

Thirdly, Persons may receive a sudden light of truth in their understanding, without any corresponding sudden change of their will, and thus without effecting any sudden change of their life's love. Such was Paul's case. For his sinful nature still remained with him. (See the whole of the seventh chapter of his Epistle to the Romans.)

He had, then, to struggle long and hard against his evils after embracing the christian religion; and it was long before he could pen what he said to Timothy, (II Tim., iv, 6–8:) "For I am now ready to

be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Fourthly and lastly, Paul was a sincere, religious man; zealous towards God; before he received the light of christianity: he was *no more* than zealous, immediately afterwards. *He was emphatically a worshiper of God* before, and his change was only the reception of true light in a new religion, which would enable him to serve and worship the Lord rationally, and instruct others to do the same. He was converted especially to be a teacher—"the Apostle of the Gentiles." (Rom., xi, 13.)

So, after all, Paul was only converted as he received the truth; sanctified as he believed and lived the truth—as he fought a good fight and kept the faith; and justified only as he lived a life of charity from a love of good: and he received the forgiveness of his sins only as he abhorred them, broke off from them, and shunned them as sins against God: and, in all these respects, it was the progressive work of his whole life.

Therefore, the quick way of making Christians in the present day, receives no support, nor encouragement, from Paul's case.

Lastly, We are to notice the laborer in the vineyard, hired at the eleventh hour, according to Matt., xx. What is there related cannot be taken to sustain the doctrine of instantaneous regeneration and salvation, First, Because, if it were so taken, it would contradict the general tenor of the Sacred Scriptures; and we have admitted that one truth cannot conflict with other truths. Secondly, Because it is a parable of the Lord, and has a general application to the church at all times; and, if the twelve hours should be taken as literal portions of time, then the last one-twelfth of man's time would have to be devoted to religious purposes. And thirdly, Because their idleness up to that time was not from any unwillingness to labor; showing that it was not from perversity of life, but "because no one had hired them." The passage, therefore, may be explained in agreement with the general tenor of the Sacred Scriptures. And this explanation we will give in the language of the new church.

"By these hours, in the world, are meant times; but, in heaven, states of life: because, in heaven, there are no hours, by reason that times are not measurable, and distinguished into days, and these into hours, as in the world: wherefore, instead of those times, they perceive

states of the life of men, who die old, young, adolescent, or boys, who alike have procured to themselves spiritual life. To labor in the vineyard, is to procure that life to themselves, by the knowledges of truth and good derived from the Word, and applied to the uses of life. By the third, the sixth, and the ninth hour, is signified a like state of the life; for all numbers, in the Word, are significative, and those numbers have a like signification. . . . A vineyard, in the Word, signifies the spiritual church, and spiritual life appertaining to man. The number three signifies a full state, or what is complete to the end. The like is signified by six, and by nine: but eleven signifies a state not yet full; but still a receptible state; such as appertains to well disposed boys and infants. The twelfth hour, to which they all labored, signifies goods and truths in their fulness." (Ap. Ex. 194.)

Such is the general explanation which the new church gives of this parable, and its rationality is submitted to the candid and enlightened mind.

In another place, we are told, that "They who are in internal truths, know that, by the learned, the wise, and the intelligent, are signified those who are in good, howsoever unacquainted they may be with any human wisdom and intelligence; and that they will shine as the stars; and that they who labor in the vineyard obtain a reward, every one according to the affection of good and truth from which he labors; and that they who labor for the sake of themselves and the world, that is, for the sake of self-excellence and opulence, have their reward in the life of the body, but, in the other life, have their lot with the wicked." (A. C. 3820.)

"Vine, or vineyard, signifies the church, where the divine truth of the Word is, by means of which the Lord is known." (A. R. 649.)

Twelve is a full state, or complex, of all truths and goods, &c.; hence, those in which truth, or faith, and charity are united. Eleven is the next state preceding this: hence it means well disposed boys, &c., entering the spiritual world; because there they are instructed and fitted for heaven. Amen.

# SERMON VII.

## LIFTING UP OF THE SON OF MAN.

## John, xii, 32.

*"And I, if I be lifted up from the earth, will draw all* [*men*] *unto me."*

The verse immediately following the text, reads thus: "This He said, signifying what death he should die:" and from this those persons who abide in the letter of the word alone, and who have their minds resting in, or imbued with, the commonly received doctrines of old-church theology, may indeed suppose the words of the text to relate literally to the passion of the cross alone. They may, from this passage, attempt to support the idea that the Lord thereby took away the sins of the world; that he, by that act alone, endured the penalties of the broken law in the room of man; that he thus satisfied divine justice, and reconciled the Father; and such kindred doctrines. We simply drop the remark here—might it not seem strange, that, if the Lord suffered the penalties of the law in man's stead, and on the cross took away the sins of the world, men should still continue to be so wicked as their actions evidently prove them to be? that they should still continue to manifest so much unkindness, so much selfishness, so little of the fruits of true faith and charity? But we design not to dwell on the views of others; intending to present those of the new church; so that we may more particularly call to mind the internal truths of the text. In doing this, we wish them to be seen in the light of true doctrine, in a just application to life.

First, then, glancing briefly at the doctrine of the text, we observe, that "its condition has been literally fulfilled, so far as the Lord's na-

tural elevation upon the cross is concerned. He was thus externally lifted up from the earth. The natural condition being complied with, the question properly and very naturally comes up, has the promise been as clearly and fully made good, as the condition has been fulfilled? The condition is, "And *I*, if I be lifted up from the earth," (and this, observe, was literally fulfilled,) while the promise is, "will draw all to me." The word "men" is an interpolation of the translators. All persons who admit the truth of the Bible, to be consistent with themselves, must admit that its promises are sure; that they cannot fail. This divine promise, then, "will draw all to me," is steadfast, and must ever come to pass; for a compliance with the condition, must ever bring a fulfilment of the promise. The few remarks already made are sufficient to show, that the text must be understood in some other way than in its restricted literal sense and application. This way it is now proposed to consider.

In the light of the new church, we see that it relates doctrinally to the glorification of the Lord's humanity, to redemption, and salvation. A minute or extended explanation of these doctrines is not intended at this time. We purpose making only a few remarks, in presenting the general teaching of the new-church doctrines in reference to this lifting up of the Son of Man.

These doctrines teach, that "conjunction was effected by the Infinite or Supreme Divinity with the human race, by the humanity of the Lord made divine." This was the true cause of the Lord's coming into the world. . . . . The necessity for this was, the degenerate condition of the human family. For "after that, all celestial principle perished among men, that is, all love to God, so that there remained no longer any will to what was good. Under these circumstances, the human race was separated from the Divine Being [or principle], inasmuch as nothing joins them together but love; and, when there was no love, disjunction took place; the consequence of which is destruction and extirpation. Wherefore, on this occasion, a promise was made concerning the Lord's coming into the world, who should unite the human principle to the divine, or humanity to divinity, and, through or by this union, conjoin the human race to himself by a faith grounded in love and charity. . . . Faith grounded in love to the Lord, who was to come, was a means of conjunction. But when there was no longer any such faith remaining among men on earth, then the Lord came, and united the human essence to the divine, so that," in his own person, "they became altogether one, as he himself expressly declares; and, at the same time, he taught the way of truth, that every one who

should believe on him, that is, should love him, and the things appertaining to him; and should be principled in his love, which is towards the whole human race; should be joined with him and be saved. When the humanity was made divine, and the divinity human in the Lord, then an influx of the Infinite or Supreme Divinity had place with man, which otherwise could never have existed. Hence, also, there was a dispersion of the direful persuasions of the false, and of the direful lusts of evil, with which the world of spirits was overcharged, and continually overcharging more and more, in consequence of the souls that were continually collecting therein from this world. And, unless such a dispensation had been effected, mankind must have totally perished, being governed, as they are, by spirits from the Lord." (A. C. 2034.) And the only way of effecting this was the uniting of divinity and humanity. This is why it was necessary for the Lord to come into the world.

To be lifted up, therefore, does not internally mean to be literally placed upon the cross. Its true signification is the elevation of the assumed human principle, by glorification, to full and complete union with divinity, thus to a divine humanity.

So the expression, "This he said signifying what death he should die," does not internally mean the literal death of the cross; but it does mean the rejection of all infirmities from the humanity which the Lord assumed, and, at the same time, a complete subjugation of the powers of darkness.

A divine human influence thus brought to bear upon the hells for their subjugation, and upon evil spirits in the world of spirits, with whom man is in connection, for their removal, *wrought man's redemption*, and so provided for his everlasting salvation.

But, to understand something of what is involved in the "death he should die," it may be well to observe, that the term death has more meanings than one. The mere death of the body is not all that is meant. It also implies resurrection and life. Because, at the death of the body, the soul is raised into the life of eternity. It also means rejection, because, at the separation of soul and body, the material body is for ever rejected and returns to its native element. So we leave behind now, in considering this subject, the common thought or meaning of death, as applied to the material body.

The apostle says, "For to be carnally minded is death; but to be spiritually minded is life and peace; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." In another place he says, "And you hath he quickened, who were dead

in trespasses and sins." (Eph., ii, 1.) This kind of death, then, relates to the soul, and not to the material body.

One general meaning of death and dying is, for any thing to cease to be what it was before. In this sense now, we may understand how that term can be applied to the change which takes place in the soul of man by regeneration. For, when we cease to will or practise any thing, we may be said to die as to that thing. This applies to evil, as well as to good. Therefore the apostle says, "How shall we, that are dead to sin, live any longer therein." (Rom., vi, 2.)

Death, then, with man, in this sense, signifies regeneration. In the Lord's case, it signifies his glorification. As applied to man, it refers to the death of all delight in mere selfish and worldly loves, because they are infernal; thus a passing from death unto life—from the death of sin unto the life of righteousness.

But, as applied to the Lord, it means his passing from the death of infirm humanity, which "hath borne our griefs and carried our sorrows," which "was wounded for our transgressions, and bruised for our iniquities," into the life of perfect divinity, in the one divine person of our Saviour Jesus Christ.* This perfect glorification of humanity, Jesus Christ, the manifested Jehovah, was then the death which he was about to die. This full and complete personal union of divinity and humanity was his "lifting up from the earth." Not indeed to endure the penalties of a broken law in man's stead, to satisfy divine justice, or to reconcile a Father God to a rebellious human family. No, this lifting up was accomplished, in order that from divine humanity a glorious divine sphere of truth and love might be diffused throughout the universe. That inhabitants in both worlds, the spiritual and natural, might be brought under this living influence. Yes, that human minds on earth, who shun their evils as sins against God, in obeying the laws of the Divine Word, which this sphere of divine humanity enables them to do, might be drawn by its attractive force and elevated to conjunction with the Lord, and to the blessedness of heavenly life.

Such, now, is the doctrine of the lifting up of the Son of Man in reference to the Lord himself. Let us, in the next place, consider this drawing to him.

The question might here be asked, as the Lord was lifted up from

* The deifying process of the human nature which Jehovah took upon himself, and which was evil in its tendencies, because man had sinned, is what the apostle refers to, when he says, "For, in that he died, he died unto sin once; but, in that he liveth, he liveth unto God." (Rom., vi, 10.) This shows clearly in what the death of the Lord consisted—"a dying unto sin."

the earth on the cross—which is the condition—will all men therefore be saved in heaven, by being drawn to the Lord—which seems to be the promise? We answer, at once, *No!* A devil can never become an angel; a satan can never enjoy the delights of heavenly light and love. And all who, in the life of the body, have confirmed themselves in falses of faith and evils of life, become, in the other life, satans and devils.

No, they never can be elevated into, so as to remain in, heavenly society. But, in the light of the New Jerusalem, we learn that the Lord rules, or controls, the hells, as well as leads and governs the heavens: and this he does from love, and not from anger—anger being only an appearance, according to the evil and perverse state in which the infernals are. He rules, or controls, them, therefore, for their best good, according to the evil state in which they are. He, in his love, restrains them in their attacks upon heaven and each other, and checks the influence of their infernal insanities.

As the Lord thus controls the hells from love and tender mercy, and not from anger, he therefore casts no one into these wretched congregations. But he who confirms himself in that which is false and evil, voluntarily plunges himself into infernal abodes. This he does, because every individual in the created universe has the free election of his own state of life. He is his own distinct and peculiar love, and not another's. And this constitution of man's nature is essential to his existence as a man. According to this nature, he receives freely from the Lord, and voluntarily applies to his own distinct inclinations; and, as he applies, he forms, to himself and in himself, from the things received of the Lord, his own heaven, or his own hell.

If man, therefore, becomes evil and casts himself into hell, it is his own fault—consisting, as it does, in *how* he applies, and not in *what* he receives from the Lord. But, on this account, the Lord does not cease to love him; for he loves divinely the whole human race. He does not cease to provide for and govern even him who plunges himself into the depths of wretchedness and misery. No, even in that state, the unhappy creature receives of the Lord's love, but differently from what it is received in heaven; or, rather, he applies it differently. In short, God is love; and love never ceases to be love in the Lord.

The Word teaches: "For I am the Lord; I change not: therefore ye sons of Jacob are not consumed." And again: "Jesus Christ, the same yesterday, to-day, and for ever." This unchanging love of the unchanging God flows to the universe of creation, and to all therein, both in heaven and in hell; and its tendency is to draw all to itself.

But this drawing is subject to the laws of eternal order, which require and provide for the freedom of man's will. This cannot be violated; and therefore, according to this order of man's creation and existence, when he plunges himself into the depths of infernal society, by a life of evil, he will not suffer the tender drawings of love and mercy to elevate him to heavenly conjunction and blissful association. Love draws towards the Lord, but evil impels from him.

But should it be said by any, According to this doctrine, then, an evil or wicked spirit is stronger than the Lord; we answer, *No!* nearness to the Lord, or distance from him, depends upon state. An evil state of mind is at a distance proportioned to the degree of evil. So a good state of affection is near to the Lord in proportion to the degree of good. Thus are all souls situated. Therefore, the degree of misery is always according to the state of evil; and the degree of happiness according to the state of good.

The Lord is the source of happiness to all; and, because he is good, happiness can dwell and rest only in good; and the affection of good determines the state, and alone qualifies for any approach towards conjunction with the Lord, our Father in the Heavens. By this reference to good affection, however, we do not mean good without truth; but good operating in truth.

Without the preparation and qualification of good, then, for any one, in the spiritual or the natural world, to be drawn nearer to the Lord, and to a state of his love, than he now is, would only lessen his present degree of happiness, instead of increasing it. Therefore, neither man, nor evil spirit, is stronger than the Lord—simply because the unceasing love of Deity, does not draw him violently, or contrary to his own will, into a more elevated state than the one in which he is. The reason why he is not so elevated is, because each one is his own distinct love, which he determines for himself, and which requires him to be exactly where he is.

Therefore every one is drawn into as elevated a state, as his own peculiar love, which he elects to govern him, will suffer him to be drawn.

Thus, indeed, does the Lord draw all to himself; but the laws of order, even for the benefit of the wicked, cannot operate so as to draw up and elevate a devil into heaven, and make him an angel there; neither can it give him angelical happiness where he is, at his distance of removal from the source whence alone it can spring. Inasmuch as happiness is found in the love and life of good, therefore it is only those

who are in that love and life, that can be happy; and men are not forced into that love and life.

In this love of the Lord drawing all into nearness to him, or permitting them to remain at a distance according to their respective states, may be seen the truth and wisdom of that passage of the Holy Word, even in this general sense, where it is said, "The Lord is good to all; and his tender mercies are over all his works." His divine presence is thus declared: "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there, shall thy hand lead me, and thy right hand shall hold me." (Ps. cxxxix, 7, &c.)

The doctrines of our church teach, that the "Lord flows in with every man by the truths which are from himself, whereby he gives life to man; for the light which is from the Lord, is divine truth, and is life. This divine truth, which is from the Lord, enters by influx into the good appertaining to man, and by it draws man to itself; for the life which is from the Lord is attractive, inasmuch as it is from love; since all love has in it a force of attraction, inasmuch as it is willing to be conjoined with others, even until they are one. When, therefore, man is principled in good, and from good in truth, he is then attracted by the Lord, and is conjoined to him. And, when man is not principled in good, thus not in truths derived from good, he is then also attracted by the Lord, but he cannot be elevated, since evils and consequent falses avert him." (A. C. 8604.) "It is to be noted, that man of himself, cannot approach to the Lord and be conjoined to him, but the Lord must approach to man and be conjoined to him; and, whereas the Lord draws man to himself, (John, vi, 44,) 'No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day:' it appears as if man of himself approaches and conjoins himself to the Lord. This is effected, when man desists from evils; for to desist from evils is left to man's disposal and liberty. In this case, good flows in from the Lord; which is never wanting; since it is in the life which man has from the Lord: but, with life, the quality of good received is proportioned to the evils removed." (A. C. 9378.) "There is actually a sphere elevating all to heaven, which continually proceeds from the Lord, and fills the universal spiritual world, and the universal natural world; and it is as a strong current in the ocean, which secretly draws a ship: all they, who believe in the Lord, and live accord-

ing to his precepts, enter that sphere or current, and are *elevated*, whereas they, who do not believe, are not willing to enter it, but remove themselves to the sides, and there are carried away by the stream which tends to hell." (T. C. R. 252.)

Such, now, is the doctrine of the new church on this lifting up, this divine sphere, and its drawing influence with man. And all this is involved in the text.

In conclusion, we will briefly notice its practical sense and application.

From what has already been said, it may be seen, that this lifting up is not to be regarded as the literal act alone; for, if so, the promise as well as the condition would alike be literal. But this, we find, has not been so. In practical application, for our advancement in heavenly life, the condition of the text and the promise alike ever stand open for fulfilment. In this sense, every truth of the Sacred Scriptures, is the Lord with us, because he is the Word. From this source, we learn more or less. The truths thus acquired, are stored up even in our external memories. These principles of the Word, down in the external of man, or the external of his mind, thus in that region of his nature which comes in contact with earthly things, are the Lord in the earth with us, because he is in the truths of his Word in our sensories and exterior memories. These are to be elevated into our interior understandings, and into the ruling affections of our wills. We, therefore, experience a lifting up of the Lord, the Son of Man, from the earth, in us individually, when we suffer our thoughts and feelings, together with our words and actions, and our whole lives, to he purified by these divine truths of the Word. When we so live, we suffer truth and good to be exalted, in us, above low, earthly and groveling considerations. In this case, we look up; we look to the Lord; we look to heaven, and to heavenly things.

The Lord, the Son of Man, is lifted up in us, when we place a proper estimate upon the doctrines of his Word—when we prize them above every other possession, because we love them and their influence —when we, in the internal light of the Word, are enabled to see its spiritual sense, and, on that account, attach a still greater importance to the Holy Oracles—when we, by the truths of the Word, turn from self-love to the love of the Lord, from the love of the world to the love of the neighbor. In this application, the truths of the Sacred Scriptures will be uppermost in our thoughts and desires, and foremost in our lives. *Use* will be looked to in all we do. The end, for which we live, will regard eternal life.

From this sense and application, then, we may learn that the truths

of the text are eminently practical. And what a holy and heavenly state of life will the practice of them produce! The divine truths of the Holy Word will be lifted up in the mind. They will be exalted above the earthly and groveling affections of natural, selfish dispositions; and, from that lofty eminence, will shed down a healthful influence into the exterior thoughts and feelings, imbuing all the actions of men.

By this application of the text, we are required to shun all unkind thoughts and feelings, because they are false and evil, and, consequently, sins against God; to "do justly, love mercy, and walk humbly before our God."

And thus, too, can we connect the condition and promise of the text. Jehovah assumed humanity in the person of Jesus Christ and made it divine. It is, therefore, the divine love of that humanity, the glorified Lord Jesus, which, as a spiritual sphere, draws human minds to itself; and elevates to heavenly life and happiness all who obey the voice of truth in shunning evils as sins against God. This love can reach our minds in their fallen state only in the truths of the Divine Word. In these, the condition and the promise meet.

When, therefore, we perform our part, the Lord will perform his. For, when we suffer the truths of the Word to be lifted up in us from immersion in low and earthly affections, then the divine sphere of glorified humanity will, in these truths, draw all our thoughts and feelings,—all our words and actions,—and will cause them to live in faith and charity. Thus they will be drawn to the Lord Jesus Christ, and be in sweet conjunction with him. The condition and promise will then both be fulfilled. And happy will he be who suffers this fulfilment. Amen.

# SERMON VIII.

## CASTING THE WICKED INTO HELL.

### Psalm, ix, 17.

*"The wicked shall be turned into hell, and all the nations that forget God."*

These words of Divine Record are solemn and important. They are solemn, because they speak of wickedness and of hell—important, because they relate to man's eternal state. Hence all persons should feel interested in understanding them correctly. They should feel so most truly, if the condition of wickedness and hell should relate to a future life.

In discoursing from these words, at this time, attention will be called to two general inquiries. First, what is the true meaning of the terms used? and, secondly, is this meaning confined to the life of this world alone, or does it also and essentially relate to a future life—the life of the soul after the death of the material body?

First, then, as to the meaning of the terms used in the text. This can be best ascertained, by turning to the original.

In the Hebrew language, the word here rendered wicked, is *Reshangim*, which means, properly, it would seem, "*to make noise and tumult; to cause disturbance;* to disturb, to agitate:" hence, secondly, "to do evil, to be wicked, impious, opposite to justice or righteousness; since wicked men are usually noisy and boisterous in doing injury, while good men are gentle and quiet:" thirdly, "to have an unjust cause, to be guilty."—*Gesenius.*

Such is the most literal meaning of this term, as found in the text: and, even in this sense, it is unlimited in its application; for it is not confined to any land or clime, age, or time; neither to this life, nor to the future; the *fact* itself only being distinctly declared.

The word given in the common version of the Scriptures "*shall be turned,*" is, in the original, *Jashuboon*, a verb in the form of the future tense, and may be rendered literally, *shall, will, may, can, must*, or any such auxiliary. But the word itself literally means "*to turn about, to turn back, to return;*" that is, to a person, place, thing, or condition. So it may be properly rendered, *shall, will, may, can, or must turn about, turn back, or return to hell.*

We now come to the word "*hell,*" about which much has been said, and much diversity of opinion exists. In the Hebrew language, as found in the text, it is *lisholah.* The common, simple form is *sheol.* It is the same word in the text—only that there, the letter *l*, lamed, is prefixed, and the letter *h*, hay, affixed; each of which letters has a modifying meaning, when thus attached to words.

*Sheol*, (as *Hades* in Greek, and *Orcus* in Latin,) means literally, "the under world, a vast subterranean place, (Job, xi, 8,) full of thickest darkness, (Job, x, 21, 22: see Isa., xiv, 19, et seq.,) where dwell the shades of the dead; and to which are poetically ascribed valleys, (Prov., ix, 18;) and also gates and bars, (Isa., xxxviii, 10; Job, xvii, 16.") Elsewhere, *Sheol* is said to devour all, (Prov., i, 12;) to be insatiable. (Prov., xxx, 16; Isa., v, 14, &c.)—*Gesenius.*

The primitive word, or the root, is *Shawal*, meaning literally "to dig, to excavate, to hollow out;" so that *Sheol, Hades, Orcus*, signifies, properly, a hollow place under ground: secondly, "to ask, to inquire, to ask for, either by way of demand or entreaty."

Such, now, is the literal meaning of the word itself, as used in the Hebrew language; and any one may easily see that its meaning is the opposite of heaven. For, heaven, in the original, literally means "the skies—the heavens, the high, that is, the firmament, which seems spread out, like an arch, above the earth, and is represented as supported on foundations and columns." The root of the word is *Shamah*, to be high.

Now, as to the meaning of the two letters attached to *Sheol* in the text, we need only say, that Lamed, properly, denotes "motion, or, at least, direction towards any thing; a turning to, or towards, any object:" and also, secondly, "into, as a passing into another state or condition; for example, to make or change to or into any thing."

Then, the other letter, Hay, is termed *local,* and has the meaning of *towards,* in direction of, as *ward* in English—heaven-ward, hell-ward: but always towards a place, and never towards a person. Bush says, in his Hebrew Grammar: "So, when these definitions are put together, the *Lisholah* of the text literally means *to or into, towards the under world, where dwell the shades of the dead—a hollow place under ground.*"

As to the literal meaning of the other terms of the text, we will only remark, that the word rendered "that forget," in the form in which it is used in the text, signifies forgetters of, or forgetting of, that is, God. It is in the plural form, and literally means "to forget:" also, "to leave a thing from forgetfulness."

Such is the literal import of the leading terms of the text. And, when they are understood as expressions, or vessels, containing internal, spiritual truths, they will be seen to be appropriate.

We have, therefore, distinctly declared to us, in these words, by the Psalmist, that there are those persons who are termed wicked—such as make "noise and tumult, or cause disturbance." And we have also the place called in Hebrew *Sheol,* which translators into English are pleased to term *hell.* But it matters not what it is called in English, since we have its true literal meaning as used in the original; Hebrew, *Sheol*—Greek, *Hades*—Latin, *Orcus;* the under world, a vast subterranean place; or, as a Latin authority defines the ancient meaning of *Orcus,* "a district compassed about, from which none can escape—the abode of the dead—the lower world." (Leverett's Lexicon.) And it matters not that men have, in modern times, under false views of religion, attached erroneous and revolting notions to the state and condition of hell; such false ideas concerning it, do not alter the reality and true nature of the state, condition, or place itself. And we are assured in the text that these wicked, noisy, tumultuous disturbers will or shall turn back to, towards, or into this state or place called *hell;* and that thither all nations forgetters of God go.

Now, in view of these facts, in the second place, the question arises, Are these things all confined to this life and to this world, and do they end, when we go hence?

A very extended examination of this point cannot be given here, for want of time; and, in fact, it would not seem to be needed, in order to satisfy any reasonable mind. We say, in the light of the new church, that the teaching of the text refers to the spiritual world. This is the doctrinal belief in the new church; and a few reasons

for believing such to be the doctrine of the Sacred Scriptures will be given.

First, The Divine Word, being truth itself, must harmonize in all its parts. One part will not contradict another. Should it *seem* to do so in the eyes of men, it is because they rest in only the Word's literal sense, and because this is not correctly understood by them. The Word of God, manifestly and confessedly, cannot be inconsistent with itself; and, therefore, the truths of the Sacred Volume must be consistent with themselves. These positions, we think, are self-evident.

Then we remark, as our first reason for referring the state called hell to a future life is, that, because it is literally opposite to heaven, consistency would require, the kind of life to which the one refers, to be also that to which the other refers. Hence, it is maintained, that, if *Sheol* only refers to this material world, heaven will have a like reference; and, therefore, if you take away a future hell from men, you, at the same time, to be consistent in the use of literal terms, must also deprive them of a future heaven. For the existence and durability of the one, are as much spoken of, in the Scriptures, as those of the other: and, in whatever sense you understand them, they are the same and equally true.

So, in this connection, it may be remarked, that what is here said, in reference to these places, *hell* and *heaven*, may also be said of *vice* and *virtue—misery* and *bliss*. They, too, are opposites; and are so spoken of in the Sacred Scriptures throughout. And as strong language is used to express the permanency and futurity of the one, as is used in reference to the same conditions of the other. Hence, to be consistent in the use of language in the same book, if you take away *vice* in the spiritual world from those who are *vicious* here, simply because they have entered that world, you must take away *virtue* there from those who were *virtuous* here. So of *misery* and *bliss*. For there is just as much scriptural proof for the one as for the other.

Secondly, We believe that hell relates to a condition, or state, and hence place, in the spiritual world, because the Scriptures are given to teach men concerning the Lord and the things of a future life. The internal or spiritual truths of the Word relate entirely to that life. So the term hell, and the state hell, as a part of the Word of Revelation, have this internal sense, or spiritual meaning, and hence reach to the life in the spiritual world. If it only related to the life in the material body, there would not have been any need of a Divine Revelation to teach it. Men would have learned it as they learn natural or worldly

truths in general. The fact of its being found in Revelation is sufficient of itself, therefore, to show that it has an internal relation to the spiritual world. For all the truths of the Scriptures, touching spiritual things and a future life, are expressed to men in the letter of the Word, in terms used among men, and applied also to natural and material things. It is so with the terms hell and heaven.

Thirdly, We do not believe the term *Sheol* is used in the Sacred Scriptures, to mean only the literal grave or place in which to deposite dead bodies, or merely figurative of any condition confined to this life alone; because, as to the literal grave, the bodies of the good are put there as well as the bodies of the wicked. Those who know they "have passed from death unto life, because they love the brethren," (I John, iii, 14,) have their material bodies put there, as well as those who continue dead in trespass and in sin. And it cannot mean figuratively a state of political captivity, because the good are there as well as others. In either case, the text would really be a useless and unmeaning passage, because it would declare, of the wicked and forgetters of God, what only happens to all alike.

And, lastly, it cannot certainly mean simply a moral degradation, which belongs to this life alone; for, in such case, there would have been no need of Divine Revelation to teach it.

From all the teachings of the Sacred Scriptures, then, in the light of the new church, it is believed that the *Sheol* of the Divine Word, does teach the existence of a hell in the spiritual world, into which persons, who live and confirm themselves in wickedness, enter, after bodily death. They go there, not because they are forced to do so, by an arbitrary, vindictive power, but because, in consequence of the nature contracted in the life of the body, they voluntarily choose their abodes. Yes, they *will*, in infernal freedom, to turn into or towards hell, because that is the life of their infernal loves. And, sorrowful as the reflection may be, it is truth from the eternal fountain of all truth, that there *is* a *hell* in the spiritual world. The Divine Word of the Lord declares it, and his "word is truth." And the wicked enter there.

According to the Saviour's own Words, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." This declaration, too, is not confined to this life and world; but, because the Lord makes it, and his words "are spirit and are life," it makes known what exists in the spirit world. And remember, if you please, that those who are termed wicked, are not forced arbitrarily, but *will* to enter this "wide gate," and willingly

tread this "broad way:" and, having entered in thereat, they go on until they find such abodes as agree with their internal love of evil. They are no more forced *there*, by the arbitrary power of another, than a man is forced *here*, by such power, to be a drunkard. But, if a man's own appetite entices him to drink, so does the spirit's lust for evil entice him, or even compel him, if you choose, *to will* to enter an abode of hell, where he may seek to indulge in his infernal desires, and enjoy, as best he can, unholy gratification.

Such is the doctrine of the text as understood, in the light of the new church, by her members, and as received in faith by them. And we now close with a few more remarks.

The doctrines of the new christian church teach, that every expression of the Divine Word has an internal or spiritual sense or meaning; that, in such spiritual sense, it treats of the Lord, and of the things of the spiritual world; and that the outward expression, in the sense of the letter of the Word, is wisely adapted to the spiritual state or principle involved in it and signified by it. The external is just fitted for the internal. For the literal meaning of the Word corresponds to the internal or the spiritual sense. This being so in regard to the whole Word, is true as to each expression of our text.

Thus *state* determines *place* in the spiritual world. A state of wickedness—spiritual forgetfulness of God, is a state of hell, and determines the place: and this state is one fitly expressed in the idea of *lowness;* for, when a person degrades himself by a life of wickedness—sinks into moral turpitude, it is common to speak of him as being *low*. The literal meaning of *Sheol* is just adapted to express this state, and exactly corresponds to it; and such is its spiritual meaning in Scripture. While, on the other hand, virtue, goodness and truth from the Lord determine heaven. Such persons as live in those principles, are spoken of as having a *high* tone of moral character. The literal meaning of the word heaven is just adapted to express this heavenly state, and exactly corresponds to it. And such is its spiritual meaning in Scripture. So both hell and heaven are determined by *states* of life, and alike belong to the spiritual world. And who that will think rationally can fail to see the truthfulness of the correspondence of these literal terms and their spiritual signification.

As to the distinction, in the text, between the wicked and the nations forgetters of God, we can only remark briefly, that the wicked, spiritually, are such as act more from the principle of falsity, or from a perverted understanding. A life of this description, wherein falses take the lead and predominate, may be termed the evil of falsity.

On the other hand, nations, in this text, are the perverters of the good of love, and act from the love of evil, or from a perverted will, as the predominating trait of their character.

Thus wickedness implies a perverting of what is true into what is false, and a choosing to live according to such perversion; while nations, forgetters of God, denote the turning of what is good into what is evil, or the adulteration of good, and thus the choosing to live according to such adulteration.

From this, it may be seen, that wickedness relates to the understanding, and nations, forgetters of God, to the will.

When any thing does not agree with our life's ruling love, we do not care to think about it; we, as it were, separate from it; and this is spiritually to forget. Amen.

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# APPENDIX.

The following letter, addressed to the Rev. R. De Charms, is here appended, to prevent the uselessness of a blank page.

Buckland, Virginia, March 24, '56.

Rev. R. De Charms:

*Dear Sir and Brother;*

I have just finished reading the Autobiography of the Rev. David Powell, as given in your Newchurchman. Its perusal brought afresh to my recollection an incident that may not be uninteresting to you.

At one time,—1834, I think,—I was teaching school in Jefferson County, Ohio. Having finished the amount of services contracted for in a certain neighborhood, I made a visit to Steubenville. One of my acquaintances, in that place, was a young man named David Hutchison, or Hutchinson. He was a classical scholar, and had preceded me, as a teacher, in a certain school district. He and I were then members of the Presbyterian church. Whilst in Steubenville, Mr. Hutchinson informed me, that a Mr. David Powell, who had a select classical and English school, in Steubenville, was desirous of obtaining an experienced teacher, to take charge of his school, whilst he should go to and return from Cincinnati; and stated that Mr. Powell had requested *him* so to do; but that, as he was studying medicine, and did not wish to lose time, he had commended me to Mr. Powell, as one who could both suit and accommodate him. Mr. Powell asked Mr. Hutchinson to bring me to see him on the subject. Mr. Hutchinson and I called on him. I was introduced to him. He was pleased to engage my services. I took charge of his school, whilst he made his contemplated journey. I think Mr. Powell told me, he was going to Cincinnati on business pertaining to his church. He returned, in due time, to

Steubenville—seemed gratified by the manner I had instructed and governed his pupils, and paid me liberally for my services.

I had been raised a Quaker, or Friend; but, not feeling fully satisfied with their views of doctrine and worship, I had, after anxious examination of various creeds, attached myself to the New School Presbyterian Church, as that which *then* came nearest to my understanding of the Word. But I was far from being fully satisfied with any creed I then knew. I was looking and laboring for *unmixed* truth in doctrines, and higher, holier, more consistent, and more thorough conformity of the life to it.

When Mr. Powell had returned from Cincinnati, called at his schoolhouse, given me his friendly salute, thanked and paid me for my services, he went to a part of the room, obtained a small book, and, in that mild, gentle, modest, amiable manner for which he was marked, offered me the book as a present. I asked him what was its character. I believe he told me it was a contrast between the doctrines of the new church and those of the sects. I opened the book, glanced over its pages, caught something of its style and matter, and then gently returned it to him, stating that I was as well satisfied with my faith as I thought it possible *then* to be. Oh! my blindness! my pride of self-derived intelligence! The pearl was offered! but, alas! I had not spiritual perception to comprehend it as such! Ah! how the remembrance of Brother Powell's gentle manner, his affectionate anxiety for my eternal welfare, now pains me! But, thank the Lord! I had in me some genuine "remains." I did *indeed* warmly love what appeared to me as truth, and delighted in what appeared to me good, holy, in any and every one: and the Lord, in his infinite mercy, did not permit me to remain always blind to the light and good of the New Jerusalem! About seven years ago, whilst residing in Louisville, Kentucky, Swedenborg's "EARTHS IN THE UNIVERSE" fell into my hands. I read it. It was the means of leading me to discover that Swedenborg was divinely illuminated; that he is the Lord's messenger to introduce the New Jerusalem. The perusal of various other of his works has established my faith firmly. I was never before satisfied with all things of a church—doctrine, philosophy, and life. My feet rest, now, on a sure foundation.

Some time ago, and before Mr. Powell's departure to the spirit world, I addressed a letter to him, therein recounting the substance of the above narrative. I thought it would cheer and comfort his benevolent heart, and encourage his efforts in behalf of others, to learn that the Lord had brought me, by a way I knew not, into the light of the "*holy city.*" That letter, I sent to Steubenville. In a letter from some relative of his, in answer to mine, I was told Mr. Powell was not at Steubenville. Whether he ever received and read the letter I had written for him, I know not.

The basement of the Episcopal Church, at Steubenville, named in his Autobiography, is the room in which his school was held, when I took charge of it for him. *Memory of him is sweet to me!*

Submitting the above, I am truly yours, C****** R****.

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